



Chinese \* also have a Lunar Zodiac, divided into 28 parts or mansions and seven claves, four of which are assigned to each of the seven planets. But they do not, like the Hindoos, the Chaldees and the Arabians, give them the form of animals. \* \* \* The animals of these Zodiacs are many of them natives of low latitudes; for instance, the elephant of Africa and India—which shows where the persons lived who gave them these animals. The Solar Zodiac, which has not the elephant, shows that it was not the product of any nation where the elephant was indigenous." †

The Rev. Dr. D'Oyly observes—

"That we may rest assured that the duodecimal divisions of the Zodiac were formed in correspondence with the twelve lunations of the year. Since the sun completed one apparent period while the moon completed twelve, the distribution of the Zodiac into twelve parts, so as to afford one mansion for the sun during each of the twelve revolutions of the moon, was by far the most obvious and natural."

Observers doubtless soon discovered that the planetary bodies were seven; "and after they had become versed in the science of astrology, they allotted one to each of the days of the week—a practice which prevailed over the whole of the Old World. A long course of years probably passed after this, before they discovered the great zodiacal or precessional year of 25,920 years."

The Rev. Mr. Maurice, in his learned work on the Antiquities of India, has conclusively shown that "the May-day festival and the May-pole of Great Britain, with its garlands, etc., are the remains of an ancient festival of Egypt and India." This festival, it appears also from a letter in the *Asiatic Researches*, from Colonel Pearce, "is celebrated in India on the first of May, in honor of Bhavani (a personification of vernal nature, the Dea Syria of Chaldea, and the Venus Urania of Persia)." "The object of the festival, I think with Mr. Maurice," says Higgins, "can not be disputed; and that its date is coeval with the time when the equinox actually took place, on the first of May." This, owing to the precession of the equinoxes, after the rate of 72 years to a degree, could not have been less than 4,000 B. C., or the day on which the Sun entered Taurus. The memorials of the universal festivity indulged at that season found in the records and customs of people otherwise the most opposite in manners and most remote in situation, caused the Rev. Mr. Maurice farther to remark that he considered it "a strong proof that mankind originally descended from one great family—that the Apis, or Sacred Bull of Egypt, was only the symbol of the Sun in the vigor of vernal youth; and that the Bull of Japan, breaking with his horn the mundane egg, was evidently connected with the same bovine species of superstition, founded on a mixture of astronomy and mythology."

Following this, about 2,153 years, the Sun entered Aries (the Ram or Lamb of God, or the Sun—the new life or resurrection; for at the close of the last, the world was considered as ended—it was death).

This was Cristna—the Sun in the sign of the Ram—one of the *trinity*—the *second*, the preserver or saviour; for the Sun as God was Creator, Preserver, and Destroyer—three in one. Concerning the attributes of the triad, Mr. Hastings, formerly Gov. General of India, remarked "how accurately many of the leading principles of the pure, unadulterated doctrines of Bramha correspond with those of the Christian system. Thus in the *Gauta*, where the Deity in the form of Cristna addresses Arjun: I am the Creator of all things . . . the beginning, middle and end; I am Time: I am all-grasping Death" (the third in the Trinity, the *Demon, Destroyer, Typhon*), "and I am the resurrection . . . generation and dissolution . . . the mystic figure, † O. M." In fact, as soon as Cristna was born, he was saluted by a chorus of Deutas or angels, and he finally became incarnate in the flesh to save the human race.

It is not necessary to point out to the intelligent reader whence is the origin of some of our biblical myths, but it may be well to state that our author gives, in support of all his propositions, undeniable facts—truths from unwilling witnesses, as he often calls sectarians; and, as he has no theory of his own to maintain, he wishes us to depend solely upon the evidence he presents. In maintenance of what I have said, I will make one more quotation from the hundreds that might be furnished.

\* The American astronomer, Mr. Gould, not long since came in possession of some astronomical tables made by the Chinese some 3,000 years B. C., and he told a friend of mine he could hardly do without them. They were published by the French Government.

† The whimsical sign called Capricorn, in the Indian Zodiac is an entire goat and an entire fish. *Hg. Prd. Ob. p. 3.*

‡ Respecting this O. M., as well as the Avatars, Mr. Higgins makes explanations that are of thrilling interest. See *Anacalypsis*, p. 107.

Sir William Drummond says (Edip. Jud. p. 195), "That the Sun rising from the lower to the upper hemisphere, should be hailed the Preserver or Saviour, appears extremely natural; and that by such titles he was known to idolaters, can not be doubted. Joshua literally signifies the preserver or deliverer; and that this preserver or deliverer was no other than the sun in the sign of the ram, or lamb, may be inferred from many circumstances. It will be observed that the LXX write *Iesous* for Joshua, and the Lamb has always been the type of *Iesous*."

It is generally supposed that the Bible alone contains sublime ideas of the qualities and attributes of God, and the only high moral code ever promulgated; but we find here in Higgins, extracts from Oriental works that can not, in these respects, according to Sir William Jones and others, be surpassed. Confucius says, "He who shall be fully persuaded that the Lord of Heaven governs the universe, who shall in all things choose moderation, who shall perfectly know his own species, and so act among them that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be exalted above the common herd of the human race." The following is from the *Vedas*: "Let us adore the supremacy of that divine Sun—the godhead who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress toward his holy seat." "These," says Sir William Jones, "may be considered as the words of the most venerable text in the Indian Scriptures."

On page 287 we read: "Abul Fazil, a Mohammedan author, in the *Ayren Akbery*, states that the opinion that the Hindoos are idolaters has no foundation in truth, but are worshipers of God, and only of one God." This I know to be true, for I have had it from the lips of the Hindoos themselves—the missionary reports to the contrary notwithstanding.

The celebrated Argonautic expedition is proved not to be Grecian, for the constellation therein referred to can not be seen in Greece.

But, Sir, I must confess that I am ashamed of this feeble effort to give to your astute contributors and subscribers an idea of *Anacalypsis*. It is like attempting to define the countless beauties of Nature—the illimitable glory and effulgence of the works with which a beneficent Creator has surrounded us—by a few dry twigs or blades of grass, gathered at random by a hasty hand. If, however, I can, in the least degree, be instrumental in inducing the Americans to peruse this book, I shall feel that I have accomplished in this life, at least one good work. I have the honor to be, Sir,

Your very obedient servant, G. LEIGHTON DITSON.  
"MANSION HOUSE," BROOKLYN, June 14, 1859.

#### PSYCHO-COSMOS—NO. II.

The current belief of Spiritualists relative to the locality and nature of the spiritual world, has been pretty clearly set forth by "F." in several late numbers of the *TELEGRAPH*. The belief that the spiritual world is but a rarified and ether-realized natural world, is almost universal among Spiritualistic readers. The Spirit, say they, is that refined and sublimated organic essence which pervades, energizes and actuates the material body with which it is commensurate, and to which it corresponds, and which, at death, is extracted from the body, passes into that rarified and refined world of natural substances, and there loves, thinks, senses and acts much as before. According to this notion, the Spirit and the Spiritual world is the *extract* or decoction of the natural body and the natural world—the mere culmination of the physical and dynamic forces of the material world—and expressed therefrom as "oil is expressed from lard." The Spirit is still a material organism, but sublimated and intensified, and the Spiritual world still a material world, but so triturated and attenuated as to, at present, escape the cognizance of our keenest scent and sight.

If this be the case, then obviously that world must have a *locality*—be *somewhere*—and many and diverse are the theories and the revelations even of Spirits themselves, as to that whereabouts. Accordingly the Spiritual world has been located, latitudinated, longitudinated, surveyed, topographed and gauged in various ways, and by many engineers and geographers, much in the same way that any other country or

territory may be or has been. The cities and countries have places and names; the paradises, the gardens, the parks, the rivers and mountains, all have a *locus*, and be, and exist, and thrive in that airy upper country. But farther, the belief is current that, beyond the spiritual world, there is again another, still more sublimized and refined, being, in its turn, the *extract* of the former—the "double-distilled extract" of this world.

Not to criticise too closely this absurd and impossible theory, the writer hesitates not to affirm that the consciousness of every rational and logical thinker secretly repels this hypothesis as vapory and wholly unsatisfactory. He can not, however spiritually-minded he may be, divest himself of the conviction that it is too unsubstantial and fugitive—too airy and unreal, to be either true or desirable. He shudders at the idea of surrendering this palpable, tangible and real body and existence to become an organized vapor, or a purely magnetic-electric body in an attenuated, shadowy, material world. Let him, however, be well assured that his apprehensions are groundless, for the theory is utterly illogical and absurd.

But if, then, the Spiritual world is not a refined material world, having a locality, and the Spirit an entity—a substantial organic being therein—pray what and where is it? And what is the Spirit? To which it is answered that the life of man in this world, and in all worlds hereafter, is purely a *psychical life*—a life, for illustration, like the *trance-sleeper* lives, loves, thinks, acts in and enjoys when in his deepest trance. The normal life of man and the race here is but one of lucid trance, and the visible universe a purely psychical creation in the sensuous degree of his mind, and not beyond it in a hypothetical time and space. The visible and audible universe—that universe of forms and seeming entities which appears as external to, and independent of man—is but a *fact of his psychical consciousness*, and it never has been, and never can be logically proved to exist beyond, and independent of that consciousness, in an imaginary space and time. Nevertheless, it so *appears*; and it is a fundamental law of mind and of creation that it should so appear. Philosophy has been busy for ages correcting those fallacies of sense, but has never yet clearly detected this *grand and crowning fallacy* of sense, perhaps because it is more vital and central than any other fallacy. The logical reasoner, however, sees that the limited sensational consciousness of the creature, could not but be created and exist in a fallacy, but nevertheless as real to him as the fact of his own consciousness.

But how is the visible universe created in his sensational consciousness, and how does it thus exist in the very act of being perceived? It is answered, that by an universal law of creation and the human mind, namely, the *Law of Correspondences*, our interior states of affection and thought, in all their varying and manifold changes, relations and conditions, project into the senses their corresponding forms, the visible creation being but the sensational phenomenality of the human soul, and but the outbirth of mental, moral and spiritual states revealed in the senses. Thus times and spaces are wholly *ideal* or psychical, and appear from subjective states of the soul precisely as the scenery, forms, objects, times and spaces of the *trance-sleeper* appear to his sensational perceptions as though external to, and independent of him. The change called death is, therefore, simply a change in the general psychical condition of the soul—a change from a natural psychical condition to a spiritual psychical condition, bringing into the realm of sense all the objects and scenery of the spiritual world. The life after death is not, therefore, a vapory, floating and unsubstantial condition of being, as the materialist's logic makes it, but as *real, vivid and tangible* as this world, and, in fact, many times more so.

PSYCHE.

THE LIGHT OF SPIRITUALISM.

We extract the following from a letter from Mr. Jacob M. Romine, of Portland, Fountain Co., Ind.:

"There are thousands, yea millions, both in this and the higher spheres, whose hearts are filled with gratitude and joy that the Spirit-world has been brought to the comprehension of man in his rudimental state. But there are many hindrances and obstacles in the way of true spiritual growth. Educated as man has been, under dogmatical creeds, by men who cry loud and long in denunciation against poor human nature, the weak, the unfortunate, it was but to be expected that the world would produce a large development of arro-

gave, superstition and bigotry. But though modern Spiritualism is opposed upon every side through ignorance, prejudice and sectarianism, yet it is spreading far and wide. Its genial influence is what the world needs at the present time. Spirit-intercourse has led me to many grand lessons that the cold, atheistical world never could have done; led me to put a higher estimate upon nature and nature's law, and induced me to try to look into the Spirit-germs of all animated beings. Heat and light appear to be the grand developing causes of the vegetable and animal kingdoms, yet before these developing causes there lies the germinating seed or individuality of each organic and inorganic development in nature. Who can tell but that the sun is the father of all things, except the germ or Spirit-essence of each individual thing in nature? Again, who can point out where instinct leaves off, ad intellect or reason commences? There are some types of human beings so low in intellect that some of the instinctive animals compete with them. Taking this view of the subject, it appears to be the more rational theory that man is a combination of all the constituents of the mineral, vegetable and animal kingdoms. Physically speaking, he came from them.

"J. M. ROMINE."

#### JUDGE EDMONDS AS A WITNESS.

NEW YORK, June 15, 1859.

TO THE ED. OF SPIRITUAL TELEGRAPH:

Sir.—After thanking you for the use of your columns, I will proceed to show how very different a letter I wrote, as to Judge Edmonds' competency as a witness, from that attributed to me in your issue of the 4th inst. by your correspondent, "S. G." The first objection taken by "S. G." arises from my assertion that "few persons are self-convinced upon the topic of religion." This your correspondent calls my first proposition, and says, "it is not true as to Spiritualists"; whereas I did not allege it of Spiritualists, nor of the disciples of any particular creed. The second point of "S. G." consists in attributing to me the fallacious belief that "the Judge investigated the subject too long and too carefully to be a good witness." These are the words which are supposed to contain this belief. After stating that the Judge had spent two years as a constant beholder of spiritual manifestations, and yet remained a skeptic, I wrote, "Here common sense suggests that nothing but the 'hope of prejudice' could so long have delayed his decision." Giving this remark its fullest interpretation, it will mean no more than that the Judge was determined to pursue his investigations until he became converted, and thus evinced a "prejudice" in favor of Spiritualism. The third point is "S. G.'s" allegation that I object to the Judge as a witness, because he is a Spiritualist. My objection is restricted to the time and circumstances attending his conversion, and the then state of the Judge's health.

Instead of saying that the Judge was a good witness as to facts, I wrote, "He can speak of rappings and other tests as so many 'facts,' his readers remembering that even these are sought to be established and interpreted by the testimony of one whose sympathies are inseparably blended with them; but upon the argumentative part of the case, he should neither convince nor influence any one." To this, "S. G." remarks that it is for the Judge to state facts and the public to argue, although each of the Judge's letters is strictly argumentative. The next point will take too much of your space if I do more than refer to the first of Judge Edmonds' letters, which was published in the *Tribune* of the 28th of last March. A perusal of this letter will, I believe, convince any of your readers that I was justified in using this language as to the Judge's health:

"During two whole years did his reason restrain his inclination, and then his health compelled him to leave for Central America, where for three months, during his illness, he brooded over four volumes of his spiritual notes, and returned converted, but still in infirm health."

The next and last point is easily dismissed, being an inquiry "how I can excuse Christian ministers in urging the dying to accept the Christian religion, seeing that I object to a person in comparative health exercising his faculties on matters of similar importance?" To these remarks, I say I do not believe it is the practice of Christian ministers to "argue" religion with dying men, and I do not object to persons in comparative health exercising their faculties upon any matter; but I do feel that those whose conversion has been, argumentatively speaking, unsatisfactorily brought about, are unfit exponents of their religion by argumentative means.

I am, Sir, yours obediently,

J. R. R.

#### SPIRITUAL LYCEUM AND CONFERENCE.

##### FIFTY-FOURTH SESSION.

QUESTION. What constitute Freedom, and what are its laws?

Dr. ORTON: The popular conception of freedom is, that if one has the control of his person, his property, his time, etc.—if he can remain at home or go abroad, be a painter, poet or blacksmith, as best suits his inclinations, he is a free man. But one may have secured all these and the like privileges, and yet be far from the possession of freedom. He may be a slave to the whole, or a portion of his emotional nature—to ambition, appetite, or avarice. These task-masters chain him to inevitable misery. They apply the lash to the salient points of the whole organism, both physical and Spiritual, and from its torture there is no escape.

He defines freedom to be the coming into harmony with the laws of our being. What are these laws? To study them properly, we must consider man on different planes, because to each there are appropriate laws. As for example, on the animal plane, there are laws of health, and these embrace a variety of considerations, not one of which can be neglected with impunity. To boast of freedom because one can elect whether he shall commit a debauch at the "St. Nicholas" or the "Metropolitan," is a dangerous error. The affectional plane has its laws also. We must learn to know, first, what is good, and then to *fore* only what is good; this secured, we shall be in the enjoyment of freedom on that plane. Then the moral plane, with its laws of justice, and love to the neighbor. Lastly, the religious or devotional plane, which unites him to the "Heavenly Father." Until man is in harmony with all these laws, he is not free.

Dr. MASSEY thought it paradoxical to couple freedom with an inquiry after its laws.

Dr. GRAY: The question contains a deeper paradox than that. Freedom is the most perfect, where obligation is the most binding. The soul is in the enjoyment of the largest liberty when bound in the chains of eternal love. That thing is the most truly free when conjoined to other things so as to best perform its uses. Carbon, conjoined by the water of crystallization, becomes the hardest of minerals and the most beautiful and valuable of gems; it owes its use and beauty—its power to shine and its power to cut glass—to its crystalline fixity; in this alone can it freely express its uses. Or, take another illustration. A muscle of the body, which is composed of many fibers and these again of bead-like globules, is only free to express itself—that is, to perform the uses for which it is a muscle—by conjunction with others. These bind it to its uses; were it to act alone, it would be a slave to disorder and irritability. So with man; to be free, he must be crystallized like the diamond to his sphere of duty. The physician is the most free who is the most sincerely devoted to the exercise of his art. That woman has the greatest freedom who is the firmest bound by the ties of conjugal love: that parent, who feels most the obligation of a parent; that patriot, whose life is the most devoted to his native land. In the popular conception, freedom is synonymous with dissoluteness: whereas, freedom is in obligation—in the strictest alliance of the individual with his natural uses. From this definition may be derived a rational idea of the Divine freedom. In the universal fulfillment of perpetual obligation, is perfect liberty. For this reason, he who seeks to dissolve obligation, to separate himself from his uses, lays violent hands upon his own liberty. Nature, as the poet expresses it, is "bound in fate." There are comical laws, which compel us to be thus and so: but the diamond is not a prisoner—its freedom is coextensive with the sphere of its uses: its "life, liberty and pursuit of happiness" are in its uses. So is it with the nobler human crystal, and it is to this end the Divine Providence has so ordered it, that man can only realize his aspirations for freedom by honoring his obligations: and when he shall have reached his highest crystalline point in the grand complex of eternal uses, he will be the most subservient to the Divine law, and at the same time the most free.

Mr. INNIS: We know that we are not physically free, and hence the freedom we are inquiring for must be found, if anywhere, in the Spiritual nature. In fact it is a growth of the Spirit. For example, the South Sea Islander. As to his body, he may be found here or there, or made to do this or that: but if he is true to his god, though it be but a misshapen block of wood, inasmuch as it represents his highest ideal of eternal verity, he is free from everything beneath his god. In this crude idea of the Spiritual, is the beginning of freedom. The faithful Christian, who deifies a man, who makes his God to die that man may live, shows an improved growth—a larger liberty. He has taken a man for his model, in place of a block, and he has enlarged his area of freedom by as much as a man is greater than a block. But he is freest of all who finds God—God in himself. Finding the law in himself, he becomes free from everything but himself.

Dr. HALLOCK: We are agreed that freedom is not anarchy: that it is not to be found in emancipation from law or obligation; but on the contrary, in strict obedience to it. In the Divine economy, everything must be in its place. The good of the whole requires that all its parts be subservient to the law of the whole. If a steam engine can not afford a momentary transgression of the law of fixity, on the part of the most insignificant pin or obscure valve, how is the Divine order to permit a *man* the freedom of disorder?

Since it is exceedingly difficult to reconcile our traditional notions of freedom with the Divine necessity of absolute subjection, we may be aided, perhaps, in arriving at a proper conception by considering its equivalent, which is *self-possession*. That man is essentially free who feels entirely secure. His sense of freedom is in the ratio of his realization of perfect safety. We all know more or less of the slavery of fear, and of the enthusiastic sensation of liberty which attends the breaking of the chain. We can readily understand how Spiritualism, for example, has freed us from John Calvin's Hell on the one hand, and from scientific annihilation on the other. In these respects we stand perfectly self-possessed and free. There is no complaint that we are bound to "eternal life" by eternal law; that chain does not gall us, we glory in its binding force; for therein is our liberty. Now, as what is true in general must be true of particulars, we have only to trace the law from generals to particulars, to realize that self-possession in any given direction, and the sense of freedom in that direction, are one and the same.

If then, for freedom, we read *satisfaction—self-possession*, (and this would seem to be the only real meaning nature can afford,) it readily indicates its own laws. We arrive at self-possession or philosophical satisfaction through *comprehension*. And here we find that, practically, our definitions of freedom are equivalents; for the man who would *know* must *do*; that is to say, it is only in the performance of uses that we learn the philosophy of uses. Jesus said as much. Who can fully estimate the glorious freedom, the devout satisfaction and divine complaisance which flow from comprehension? Of a truth, *the truth makes us free!* One would think a Doctor of Divinity, even, might be satisfied with the divine government, let him but understand it; it must be nearly perfect, must it not? But then, the man who groans and howls and "agonizes," by way of discharging his religious obligations, *has* no divine government, sees none, realizes none! He is an atheist and a slave, though he call himself a "free agent" and a "Christian."

Dr. GOULD complained that we are too metaphysical. According to one speaker, it would appear that the largest liberty is in the closest bondage. If this be so, we should change the meaning usually attached to these words. It is doubtless true that the restraint of law in one direction may free us in another. As, for example, when we put the animal passions under restraint, we free the soul. But then we must remember that law, in its scriptural signification, is for the evil doer. Its restraint is upon the bad, not upon the good. That blessed plane which Dr. Orton describes as the religious or devotional, is not afflicted by the restraints of law; there is nothing to restrain; its subjects are above compulsion. We should not lose sight of the distinctions which common usage has affixed to these terms.

MR. FOWLER'S PAPER.

Real freedom pertains to the body and soul in their life relations. The body is the primary, and the soul is the secondary development of being. The body is the house or tenement, and the soul is the indwelling person or tenant. Soul can not exist without body, and body does not exist without soul; for soul is an inherent indweller, and can not be dispossessed. Life is the great desideratum of both soul and body, for by it they become a personal beatified being, with the pleasures of perceptive andceptive consciousness, and reflective and reasoning thought. Therefore life is the one thing sought, and death, its opposite, the one thing dreaded.

All pleasure is derived from the flow of life, and all pain from death, its impediment. To be so circumstanced that we may have a free, full flow of life, is to be free. Freedom, then, is the absence of circumstances which hinder such flow.

Life and freedom are so intimately connected, that whatever evinces the one is an evidence of the other, and the same may be said of death and bondage. Suffering and trouble are sure evidences of death, and, therefore, of bondage. Pleasure and peace are sure evidences of life, and, therefore, of freedom. The truths of adaptation are the "narrow way" to freedom and life, and the righteousness of obedience to the truth is the door. The falsities of inadaptation are the "bread road" to bondage and death, and the error of disobedience to the truth is the door. The righteousness of obedience to the truth is the law of freedom, even as truth is the law of life. Restraint is not necessarily opposed to freedom, for if it promotes obedience, and therefore the righteousness that comes by obedience, it must also promote freedom. That it does sometimes do this, can not safely be denied. But when restraint interferes with obedience, it must be opposed to freedom. Protective restraint must, of necessity, promote obedience, but monopolistic restraint must as necessarily promote disobedience.

At the close of the session, several interesting facts of spiritual manifestation of recent occurrence were related, but they must be omitted this week for want of room. The question is continued.

Adjourned.

R. T. HALLOCK.

Please take Notice!

We have struck off surplus copies of the back numbers of the present volume of this paper, which we designed to use as specimens to send to the address of these persons in different sections of our country whose names and residences our patrons may furnish, hoping they may be induced thereby to subscribe.

Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the day following their delivery.

### REV. DR. E. H. CHAPIN'S DISCOURSE.

DELIVERED SUNDAY MORNING, JUNE 26, 1850.

And now I say, the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. —*Mark 4: 26, 27.*

In considering the correspondence between the material and the spiritual worlds, it is well for us to notice both its extent and its limitations. There are, of course, certain points in which mind differs from matter, and we can not predicate of the one what we do of the other. The one belongs to the region of fixed method and mechanical order; the other to the realm of freedom and of spiritual force. If man is indeed a microcosm—a miniature of the universe at large—he represents its hemisphere of mystery as well as of familiar fact; its spiritual as well as its physical order of being; and in the inner workings and secret relations of his own soul, we may assume the existence of realities which are not palpable to our senses, or even known by our reason, in the movement of things around us. But our respect for the dignity of spirit should not cause us to overlook the grounds of resemblance—I might almost say of identity—between it and the material world. They are parts of a common universe. The same God ordained both and works in both. Especially may it prove profitable for us to observe the analogy between the two in regard to the principle of growth, or development. It is to this analogy that Christ directs our attention in the text. He declares that the kingdom of God—in other words, the principle of divine Truth and Love—should work in the world at large and in the individual soul, as the seeds work in the bosom of the ground. The law of the one is the law of the other; and in this respect the correspondence between the natural and the spiritual worlds is complete. I propose to trace some of the points of this analogy in the present discourse.

I remark, then, that in all natural and spiritual operations, so far as they come within the sphere of human agency, there is a threefold element, or we may say that there are three distinct elements—there is an element of Endeavor, of Mystery, and of Result. In other words, there is something for man to do; there is something beyond his knowledge and control; there is something achieved by the co-operation of these two. For illustration of this, take any act—take one of the most familiar acts, the moving of the fingers, or the arm. We are conscious of our own will; we know the result; but we can not tell why that result should follow. We can not see the subtle connection that runs between the willing mind and the obedient muscles. Here, now, is a mystery, and a great mystery, involved with this most familiar performance. You may think of it again and again, and you will find that middle term of mystery impossible to explore—why, at the first jet of your thought, there should be a response at the end of your finger. We are delighted with the efforts of some great musician—with the exquisite music which he evokes from the keys of the piano. But there is something far more wonderful, though far more common, than the music. It is the process by which that music is created, the means by which the melodies and accordances in the artist's soul are brought out of the instrument: the way in which every little nerve and minute fiber of the fingers obeys the artist's will, and makes a few slips of wire and of cold ivory to throw off jets of brilliant sound and volleys of human expression, and strike upon chords of far and mysterious suggestion, and pour out a stream of harmony that lifts up and floats a thousand souls. There, again, is the act of utterance, a condition that exists between you and myself. I speak, and you hear: but how? The words issue from my lips and reach your ears; but what are those words? Volumes of force communicated to the atmosphere, whose elastic waves carry them to fine recipients in your own organism. But still, I ask, how? How is it that these volumes of sound should convey articulate meaning, and carry ideas from my mind into your own? But the most appropriate illustration is that of the text. Man sows the seed—he reaps the harvest—but between these two points occurs the middle condition of mystery. He casts the seed into the ground; he sleeps and rises, night and day; but the seed springs and grows up, he knows not how; yet, when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come. That is all he knows about it. There is something for him to do, something for him to receive, but, between the doing and the receiving, there is a mystery.

And so it is in all the experience of daily life, in all the most trivial and usual acts, only we don't think of it. It would be well if we did think of it; especially if we reflected how generally applicable is that pregnant sentence, "He knoweth not how." Look where you will; take up a blade of grass, or look at the motion of a planet; consider the quivering of a nerve, or the glory of the human eye, or any operation in all nature; all you can say about it is, "He knoweth not how." This great miracle of productiveness which is alluded to in the text—this miracle of processes going on in the natural world around us—have you ever thoroughly contemplated it? I rode, this past week, through one of the richest valleys of our State. A few weeks before that I was in a portion of the same country. And now,

in that brief interval, what a transfiguration! What beauty by the river-side, and what glory upon all the hills! And as the rain distilled, as the sunshine poured its baptism of light, the leaves stretched out like supplicating hands, and the grass lifted up multitudinous heads of gratitude, growing fresher, greener, more luxuriant under the benediction. Everything was arrayed in its coronation-robe, woven in that mysterious loom of nature—a very common process; and yet we know not how. Surely it is good for us to wake from the apathy of custom, the deceit of formality, and consider the wonder in which we are embosomed, the essence of miracle involved with all we do. I don't want a man to put his hand on something, and say, "That is very wonderful!" as if nothing else is wonderful. I don't want him to see a spiritual revelation in any one point of nature, in any one peculiar way or form. I want this film to break away until everything becomes a spiritual revelation. Nevertheless, this great process of mystery in growth and development is inseparable from the labor of man, and only in his effort, his patience, his faithfulness, does he find a pledge of the harvest.

Having thus considered the analogy of the natural world, let us now pass over to the conditions of spiritual work, as is done by our Saviour in the text. Endeavor, Mystery, Result—these are the three elements involved in this process of spiritual growth and development. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

In the first place, then, man has something to do in this process of spiritual work. He has something to do. Take, for instance, the religious work of his own soul. Now, whatever may be our idea of this process in the soul of man, everybody who believes in religion at all, believes in some such process, call it education, development, conversion, or what we will. We believe there is for man something to do by which he shall make progress in spiritual life, by which he shall not stand still in any of the desires which come upon us all. We believe there is a spiritual effort for every man to make in this world, if we believe in religion at all. If we believe that man is not a mere animal, we believe in the necessity of some such process, call it what we will. And in this process nothing is more sure than that, while we cannot save ourselves, we must work out our own salvation. It is not merely that we have to work out our own salvation, but God must work with us. And then, on the other hand, it is not all for God to do; no man believes in this, that he has to wait and be saved. He believes that he has something to do with it: and though we can not reconcile it, yet while we know that God alone has power to save, we know we must work out our own salvation, meaning by salvation not merely escape from the consequence of sin, escape from hell, which is a flat, shallow statement of religion, but a deliverance from evil, from sin, from the victorious power of wickedness within us; in some way, we have ourselves to break this thraldom, and rise into glory of the divine life. Now, what I say is this, that in this process great evil ensues from throwing the whole affair into the region of mystery. A great many virtually say, "Well, this becoming religious is God's work; it is a mysterious affair." So it is; so is the process of the harvest a mysterious affair; so is it God's work. You do not make the harvest; you can not make a seed. You can pile a pyramid ten thousand feet high, perhaps; you can span a bridge across foaming Niagara: you can use the materials that God has strewn around you, but you can not make the materials yourself. The seed that you see, in its germination and its growth—is it not wonderful? It is mysterious, it is God's work. The seed is sown, and the result, the harvest, comes of God's grace and God's mercy; and you may just as well say of that familiar process of sowing the seed, and reaping the harvest, it is mysterious, it is God's work, as you may of growing in the divine life. Here, in the process of the divine life, comes seed to you; the seed of truth, the seed of righteousness, God gives it to you freely. What are you going to do with it? Are you going to say, "Here is truth, and here is righteousness, here is God's direction before me how to live; but it is all God's work; I shall be religious when he gets ready to have me so?" Do you say so of the seed when the materials are in your hand, and you know that the result will only come by the application of the materials in the right way? Do you say it is a very mysterious thing; that it is God's work, and not yours?

Now, I want you to take the same common sense into religious work that you do into the common business of life. To believe the true thing, and to do the right thing, that is religion, so far as you have got anything to do with it. It is not this mysterious, strange, inexplicable thing that many would make it; but there is nothing in religion, so far as man is concerned, but to believe the true thing, and to do the right thing: not to be waiting for some feeling of mystery to creep over you. There is a mystery in Nature, but we do not trouble ourselves about it,—not so much as we ought. Take the seed of truth and righteousness that comes from God in prophets and apostles, in utterances of daily life, and from the lips of Christ Jesus; take it, and plant it, and water it, and nourish it, and wait for some great mystery to develop itself as the expression of religion. Oh, here is the reason for much of the religious inaction and vagueness that pervade the world, because we are wait-

ing for God to come to us, instead of taking up the seed and going forth to do God's work. And it is a great mistake in waiting for supernatural means, as well as supernatural processes. The processes are supernatural,—the means are as natural and plain as common sense; as sense as the seed that the farmer sows in the spring. There is a religious self-negation which says: "I can do nothing; all my right is of God's grace; all my hope, and all my effort for belief is the merit of mine." Well, that is very true, if we take it up in the right light; but if we make it an excuse for religious inaction; if we say, for instance, that a man is not in the way of religion who sins truly, honestly, to speak truthfully, to act benevolently, but we must have some mysterious action which operates upon the heart of that man, we make a very great mistake. Nor can any man call that his merit, and not God's grace. God's grace! so it is everywhere. Everything is of God's grace, and no merit of our own. The harvest is not of your merit, but of God's grace. The soul of God's grace, the soul is of God's grace. But you sow the soul. I repeat, you take the thing in a common-sense light, and cast it into the ground, so do not hold back from doing the thing that is right and speaking the thing that is true, because it is mere morality, and I throw the whole glory of the thing upon your merit. No, it is not; nor does anything else; it is all of God's grace. You will find this a very common argument against the doctrine of universal restoration. It is said: "Why, if a man goes to your hell, or limbo, or purgatory, and stays a certain length of time, and to get rid of his suffering, he claims it as merit of his own—not through the merit of Jesus Christ. He has worked out the penalty of his misdeeds; he has served his term in the great State's prison of the universe, and has a right to citizenship." Now, do you put a person who has served out his term in State's prison back into the possession of the same rights that he had before? Do you say that he has earned them by serving his term?

But, in the next place, let us remember this thing—whether a man is delivered from sin in one hour or a million years, it is all God's grace; the conditions of his repentance are God's grace. I believe that when a man repents, God forgives him, whether he repents in an hour or a million years. I do not say the consequences are the same whether he does it now or ten thousand years hence; the consequences are not the same. If a man sins all through this life, he will suffer in the next, but not endlessly. But if I should be so foolish as to sin here, in order to suffer a million years, and then repeat at the end of a million years, it would be God's grace. So it is needless to say that man can get into heaven of himself; it is the grace of God in Jesus Christ which gives him repentance, whether here or elsewhere—whether in ten minutes or in ten million years. So in every process of spiritual life: there is no glory to man's merit; it is only God's grace that permits the conditions to produce certain results, and what is required of me is to fulfil the conditions, to do the thing that God has required of me, being assured that God will do his part.

Ob, man! anxious to know what the life of religion is; anxious to know how you shall turn toward it, do not look at it with mystic eyes; do not wait for God, for God is waiting for you, and has been from the first hour of your intelligent reflection upon such things and now—waiting for you to believe what comes to you as truth, and to do what is right to do. Wait for nothing else, and he will give the increase.

So people sometimes get into the practice of throwing themselves wholly upon mystery in the matter of prayer. They seem to think that there is some charm in the very making of prayer. Now, we Protestants, at least, condemn the Catholics for their sacramental idea—for taking the wafer and believing that they receive life with it; for Extreme Unction, believing that by some material process they are put into possession of salvation; and we call them superstitions for this. Yet how many people among us are superstitious in regard to prayer. They think that the mere uttering of the words has a charm in it—that prayer consists in putting ourselves into a peculiar process of uttering the words; they think simply of the mystery of the prayer. So our prayers are often nothing more than good wishes, and sometimes nothing more than good words—hardly good desires. They do not make ourselves any better, because we are thinking of the mysterious action of prayer, rather than of the common-sense influence of prayer.

We are told that the Lamas in Thibet have the following way of helping travelers who are in want of horses. They cut out a number of horses in paper, ascend a high mountain, pray, and fling up the lot into the air: the wind carries them in all directions. Bodhidharma changes them into flesh and blood; and weary travelers get the use of them. It certainly is a great mystery to know how weary travelers get the use of substantial horses by any such power as this. They probably wait a good while for them, and then go on their way. But this is no more difficult to understand than it is to understand how the weary, the tempted, the enslaved who perish by the way, get the benefit of most of our prayers, and how is Christ helped to ride in glory to the New Jerusalem by any of these prayers; for we are worse than the Lamas; we merely throw up our good wishes, and do not even take the trouble to cut them out in paper.

Everything tells us of the necessity of human action in prayer. In the religious life, in all things, do the thing that your hand finds to do, and God will furnish the rest. And yet while there is this element of human endeavor in the process of the religious life, there is an element of mystery in it after all, and it must not be overlooked. It is well indeed to assert that this work of religion in the soul is a divine work. The idea of the Divine communication with the life of man, is denied by a great many. How reluctant men are to admit any communication from God to man! If you will look at it, the whole objection to revelation is based upon this obstinate idea, that it is impossible for God to communicate with man otherwise than by those natural laws which come within the scope of our little experience. The idea of a revelation has only this argument against it—that God can communicate with man only through the old process of the sun's rising and setting, only through that small portion of the natural laws with which we are all familiar. We see all around us in man's works new developments and new wonders. Who 100 years ago would have thought of an electric telegraph? And if such wonderful miracles as this are within the limits of human possibility, shall we not suppose that God in the infinite resources of his nature, can touch the soul in ways we do not know of now?

We say God does give life to the seed, and fruition to the harvest; we say that we only mean by laws, expressions of the Divine Will, and we are perfectly willing to admit that God impinges upon nature. We are willing to say, too, that God did come near the souls of men ages ago: that he touched the souls of David and Isaiah, but not that he draws near to my soul or yours. And yet, I ask, what is more necessary—what more likely? Is it likely that His nature impinges upon inanimate, unintelligent things, and that we, his children, are left weak and desolate in the world without it? Every good man, who has gone into the depths of religious experience, will tell you that he believes God does communicate with him and touch him; that he is face to face with the Father; that the Almighty presses upon his soul, and inspires his action, and lifts him up when he has fallen down, and gives him strength in his weakness.

This is the glory of religion, its distinction from morality and philosophy. Philosophy gives merely a doctrine about God; morality is nothing more than rules of conduct; but beyond this we want the consciousness of God; we want the sense of immediate contact with God; we want the feeling that when we lift up our hands there is an Infinite hand to meet and take hold of ours. But if God is working directly in nature; if the seed is a manifest product of the creative mind, and as it grows to maturity a manifestation of creative action; if the seed is this wonderful thing, what is a thought—what is a thought of self-sacrifice, the martyr's thought, who says, "I will give up all for Christ Jesus"? the philanthropist's thought, who puts it forth and lifts up bleeding humanity? Whence comes this thought? It is a most wonderful process how the thought comes into the mind! I say it comes from God Almighty himself. The thought is more wonderful than the seed, and if the seed in its wonder requires the immediate action of God, how much more does the thought? And conscience—that voice that speaks to man and says, "Thou shalt not, and thou shalt"—whence comes it?

O, there stands man in wonderful distinction from all other creatures: his animal life limited like other animal life, his appetites like theirs, his instincts like animal instincts: but the moral sense, the sense that bids the rudest Bushman, the most brutal barbarian, to bow before the right—the lightning-flash that pierces the darkest materialism of the most wretched outcast, and reveals God to him; the awful thunders of retribution that shake the guilty soul, the inspiration that makes the weak man strong, that says, "Courage, O hero! not to the red battle-field, not to the slippery deck, but to stand up for the right!"—the voice that says that, the voice of conscience, whence comes it? And the result of conscience that dignifies man as a moral being, what is it? What is it but the manifestation of an Infinite presence—a contact with God Almighty?

Ah, but we don't know how! And you don't know how the blade of grass grows, or how the seed germinates. And will you make your little limit of knowledge the test of God's communication with man? If not, fall back upon the great truth of God's mystery. And so we may be sure that God is working with us, though we can't tell how.

And here permit me to take up again this matter of prayer. Now I spoke against the idea of simply looking at the mystery of prayer without considering the practical action that it consistently requires. But there is mystery in prayer as there is mystery in all things. Nor is the mystery an argument against the reality of it. There is no inconsistency in the idea of God's answering prayer. Shallow people say: "What is the good of your prayer? Your prayer don't do any good: there is no use in it. Do you suppose that God is going to violate the laws of nature in answer to your prayer?" No; and no righteous man ever prayed for God to violate the laws of nature; no really righteous man ever prayed for God's sun to stand still—because it is God's will, manifested for thousands of years, that men shall comply with the known laws of nature.

In the first place, we must remember that in this universe there is a region above all law—that is, all natural law—a region of spirit-

ual liberty. In this spiritual region it is possible for a great many things to take place, and here, then, is scope for the operation of prayer without interference with the laws of nature—here where the soul comes into immediate contact with God.

In the next place, we don't know all the laws of natural and spiritual being. We don't know what the whole of God's will is in any particular instance. Here is a man sick, or in danger; does he know that it is the law that he shall die or suffer? He does not know God's will in his particular case. It is not like the rising and setting of the sun, or the ebbing and flowing of the tides; it is an uncertainty, and he does not know but that it is God's will to work upon him by particular prayers, and that he may be moved this way or that. Here is a field of weeds, and you go there and sow the seed, and instead of weeds there comes up wheat. Has God changed? No; you have changed. You have touched conditions by which God has made it to follow that wheat comes up; you have sowed the seed. And shall I limit God's spiritual laws, and say that I can't sow spiritual seed to produce spiritual results? And if these results are produced, they argue no more changeability in God than when the wheat comes up instead of the weeds that have always grown there.

More than this, and an answer to this, there are the everlasting instincts of prayer. I think a great deal of man's instincts. When you can show me any kind of doctrine that goes against these instincts; when you find that a great human instinct beats against any doctrine and says "it is false," you may believe that doctrine is false. Here is the instinct of prayer, which says: "O God, help!" of the mother who, bowed over her poor sick child, prays: "O God, heal him, if it be thy will!" of the man in peril, who appeals to God for deliverance. Do you suppose that a mistake? do you suppose that God put that instinct in us to mock us? He may not see that it is best for your child to live; he may not see that it is best for you to be rescued from the danger; but if it is best, there is no law of nature which stands between you and the answer to your prayer. And it is nonsense to say that we know all spiritual laws by what we simply see of his recorded operations in manifest nature. The instinct of prayer assures us of the answer to all right prayers, and more than this, it gives a nobler sense of prayer.

A good many say, "the sole object of prayer is to make us feel better; it does not alter God at all, but I am better prepared to act." But that is not all. Prayer is not mere moral gymnastics by which you lift yourself up by your own waist-band. Prayer is contact with God. Depend upon it, God makes direct answer to prayer. It is no more mysterious than the growth of the wheat from the sowing to the harvest.

A great many people say work is prayer. A man says, I go out and hoe and dig in my garden, and that is real prayer. But that is only a part of it; you only do a part of the work. Two things are necessary; you want the inspiration of the sunshine as well as the work itself. You want reference to God, and the feeling that God helps you; and God does help you in ways that you do not know of. You want a specific reference to God as well as the work; you want both. There is no more mystery in the idea that God comes and works with us, and in us, and through us, than there is that he works in all the operations of nature. And thus, by man's endeavor involved in God's help, the thing is done—the result finally comes. We know not how, but it does come; in your own soul it comes.

Do and trust; do the right thing and trust in God. People laugh at the quotation from Cromwell: "Trust in God, and keep your powder dry." But that is the true philosophy of life; there is the whole thing. Your powder will not do much if you do not trust in God, and feel that it is consecrated to some special work; and, on the other hand, if you merely trust in God and think he is going to do your work, you will be very barren of results. Do and trust, and you will succeed. Do the right thing in business. A man says, "I do not see how I can keep up a competition; there must be a degree of misrepresentation; there must be an exaggeration in statement to do that?" But why can not you do it? you doubt because it is mysterious how you can get a blessing? It may be that you will not get a worldly blessing; you may lose and suffer. But if you do the right thing, and thus sow the seed, you will have the result in the blessedness of your own soul. Do the right thing; do the true thing. Sow the seed, and you will reap the result; God will work his part. There is a mystery as to how it will come, but it will surely come.

So it is in the work of faith. It takes a stronger man to believe than to do. Patience is mightier than effort. A great many say, "I don't see why we are called upon to suffer in this way; I can't explain this." No, you can't; but sow the seed of faith; you will get the result by and by. You must take the mystery now, but believe and trust, and the result will come. And you must not have too much introspection in the matter. You must not keep all the while examining yourself. People can dig too deep into their own motives. Just let the principle grow, as the seed grows in the ground: take the truth into your own hearts, the principle of love, and don't be digging into your souls to find it. Go forward; love and believe, and the result will come to your own souls. Very likely it will come gradually, for

God works gradually everywhere, and that is the lesson of the text. Nature never jumps; changes may seem sudden to you, but there is nothing done in a hurry, by God; he keeps doing, and nothing in haste.

Look at the geological epoch. The old idea used to be, that those immense changes of which we see the marks, were affected by some sudden shock. The better idea now is, I believe, that they were done gradually, and by slow working through uncounted ages. But even suppose that they were affected by a sudden shock; it took a great while to prepare the power for that shock. So on history we talk as though revolutions were instantaneous. But the French revolution you can see away back 200 years; you can see it preparing, like a gathering thunder-cloud, through all that time, and you feel the vibration of it to-day in Italy; you can see it in this war, this ground swell which is sweeping down, working out God's process; not by Louis Napoleon, I am pretty sure, nor by Austria, but by the instinct of liberty in the heart of man.

So is God working gradually, not instantaneously. Not that there are no sudden conversions. If we mean by them that a man suddenly changes his point of view, I believe in them; I believe most conversions are sudden; I don't believe in any other kind of conversion. If a man strives to leave off strong drink gradually, he is pretty sure to come to a drunkard's grave. He can not leave off gradually, two glasses to-day and one to-morrow; there is only one thing for him to do; he must say, "I stop this moment." That is the end of it. This is the sudden conversion in which I believe. If you say a man gets religion instantly, I don't believe it. If you mean by conversion a sudden crisis in a man's life, by which he turns from the evil to the good, and never gets any farther, I don't believe it. Paul was not converted in this way. He was suddenly stricken down on the road to Damascus, and turned from the evil into a good course, but in the way of getting religion he was pressing forward even in his old age.

So the work of religion may be instantaneous in its turning-point, but gradual in its process. It offends a man's spiritual pride to make him think that in an instant he is raised from the depths of sin to the highest religious state. He has not done this, but he has changed his purpose of life. Now he is humble, weak, feels his liability to slip, but he has changed the course of his conduct, and is pressing forward in that course toward the right.

God works slowly but surely; he gets man to do his work. He gave Christianity to man like the seed; man must plant it, nourish it, and wait for the harvest; it will come in due time. People are fretful about Christianity; "What good has it done," they ask, "for these nineteen hundred years? Look at the abominations which have flourished under it." Now, how are you looking at Christianity? And are you going to measure God's days by your own? And then again, are you looking for a peculiar era of Christianity? Some people are. Is Christianity going to come with a burst of splendor, like an epoch upon the earth? No, but it does come: the kingdom of God comes whenever it enters into a true soul and purifies it and redeems it: and Christianity has triumphed wherever it has made a bad man a good one. Perhaps a peculiarly Christian era never will come, but still you may be sure that continually in the heart of man it is doing its work, just as the seed is growing in the ground.

O, God is a Great Husbandman! His work is not abortive in the least thing. It is going on to-day in all the valleys and on all the hills, in the seed, in the waving of the grass, in the uplifted corn, in the growing fruit; it is going on there. And in holy utterances, in the soul's uplifted prayers it is going on also—everywhere, in this great seed-bulk of a world.

And the harvest—you will see it by-and-bye. You will see it in a redeemed humanity, white-robed and golden-crowned in all the fields of Heaven: and God will put in his sickle, because the fullness of time is come and the harvest is ready.

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"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE  
Editor and Proprietor

Publishing Office of the Telegraph and Preacher, 428 Broadway.

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#### DOES MESMERISM ACCOUNT FOR SPIRITUAL PHENOMENA?

[Continued from last week, page 102.]

Mesmerism is known and distinguished by a peculiar relation formed between two persons, by virtue of which the physical organism of one may be benumbed or otherwise affected, and, in certain stages of the process, the imagination of the operator may be acted out through the subject. In this latter stage of the process, so true is the manifestation of one to the imagination of the other, that it is popularly called "mind acting on mind." We think it would be more truly defined by saying the imagination of one person is externalized in another; but either expression will sufficiently designate the characteristics of Mesmerism as to its ostensible cause and effects.

It being a characteristic of Mesmerism that one person controls another, or is the cause (to all appearances) of certain peculiar manifestations in another person, it will be perceived that it does not account for any manifestations in the subject that are contrary to the mind or imagination of the mesmeriser. Whatever contravenes his will, mind or imagination, therefore, can not be produced by him—hence is not mesmeric phenomena.

But it will be said by every mesmeriser and observer of the phenomena of Mesmerism, that the subject often does say and do things which are *entirely contrary to the mind and imagination of the operator*, and in defiance of it or of him. We grant it, but insist that whatever is contrary to the mind and imagination of the operator, is not produced by it or by him. This would be contrary to all the laws of causation. There remains, to be sure, the same evidence of hallucination, or of a foreign and imaginative control of the subject, that there was while the phenomena were in obedience to the wishes of the operator. This is necessarily characteristic of the state and condition. Most people have observed in public experiments, that the most obedient subjects are sometimes taken suddenly from the control of the mesmeriser; sometimes they leave the stage (if the exhibition is a public one), sometimes they refuse to act, and sometimes they act entirely contrary to the wishes, will and imaginings of the operator. But this phase of the phenomena is still more marked in private circles, where the mesmeric relations have been established, and where *several* persons have become subject to the influence. In such cases it is often said by one Spirit, through raps, and spelling by alphabet, or otherwise (sometimes privately), that such a Spirit will cause a certain person to say or do a thing, which afterward occurs; and sometimes one medium will be impressed with what a certain Spirit is about to make another say or do, and sometimes these sayings and doings are not only contrary to the mind and imagination of all the persons present, but mortifying and annoying to them. Sometimes entirely new ideas and new facts are communicated, and when the question is asked from whence these communications came, the answer invariably is, *from a Spirit*. The answer is the same if all the persons present are wedded to the mesmeric theory, and believe that mesmericism explains it all.

This answer to such persons (that Spirits control and pro-

duce the phenomena), completely refutes their theory. But it still remains evident, in many cases, that the mesmeric process renders the subject susceptible to the influence of Spirits, and by its means Spirits are enabled to take the control, and use the subject, to express their own mind or imagination.

And why not? All mesmericists claim that the cause or power to produce the phenomena resides in mind or imagination; and if Spirits have mind and imagination, what hinders their using these when subjects are prepared for them? We have seen so much of the mesmeric and spiritual phenomena, sometimes interblended, and at other times with lines of demarcation so manifest between them, showing where the physical, mental and imaginative power of mortals end, and where Spirits take the control and change the manifestation—that we consider the position here taken as abundantly demonstrable.

We may consider, then, that Mesmerism may aid in rendering its subjects susceptible of certain kinds and phases of spiritual phenomena. But what are these phenomena? Mental hallucination, of course, and from the nature of the case; that is to say, there is a peculiar mental influence from the natural or spiritual world exerted on a person, which may also produce physical results. The same imaginative fantasies and incongruities mark this phase of *spiritual* mesmerism, as do the lower or mundane grades of mesmerism; and such mediums make about the same failure in representing or attempting to speak for Washington, Bacon, Swedenborg, and other worthies, and especially those noted for brevity, point and practical ideas, as they do when the influence to so represent and speak for others is exerted on them by a mortal. But there are different degrees of perfection characterizing this kind of influence and intercourse. When raised into the degree and dignity of trance, the Spirit is more accurately represented; and when they pass to a more perfect degree of mediumship still—when the consciousness and judgment are not subjugated, but when they simply repeat what the Spirit says to them, the Spirit is still better represented.

The nature, imperfections and interblending of mundane and spiritual influences, render this phase of the phenomena exceedingly unreliable. We are inclined to the opinion that those mediums who have been subjected to the mesmeric influence are never so reliable mediums for Spirits. Observation inclines us to the opinion that the imaginative inter-blending of confused, pointless, purposeless, and, in a word, "hifalutin" characteristics of mesmeric mediumship, seldom if ever wears off, and is a hindrance to true, unmixed Spiritual intercourse.

Those facts which are claimed to sustain both the mesmeric and spiritual theories come from this kind of mediumship, and being susceptible of two explanations, they are worthless as evidences of either hypothesis. And herein many persons become confused, and discouraged in their expectation of finding any tangible evidences of spiritual intercourse. In some cases, the little faith which persons have obtained through investigations of this mesmeric Spiritualism is taken away, and in some instances they have subsequently become open opponents of spiritual intercourse. Hence the necessity of defining the lines of demarcation between mesmericism and Spiritualism, which we will try to do, in some degree, in our next issue.

#### THE SPIRIT AND THE SPIRIT-WORLD.

##### THIRD ARTICLE.

At the close of our article under this head last week, we promised to resume the consideration of those teachings extant in spiritualistic literature which assume that the human spirit is an organism of sublimated particles escaping from the physical body at death, and that the spiritual world is a cosmical structure composed of refined atoms emanating from the natural sphere, and is located in natural space. We also intimated our intention to subject the validity of these theories to some rational tests, and to inquire seriously into the physical and spiritual possibilities of several essential postulates which are therein set forth. But before proceeding to this task it may be well to say distinctly, that our object in these inquiries is not to deal with *teachers* but with *tracings*, to draw, so far as possible, a discriminating line between truth and error, and to employ our best abilities in laying the foundation of some more rational, satisfactory, and practically useful conceptions

on this great theme than those which seem to have obtained most extensive advocacy. We have, therefore omitted, so far as shall hereafter omit, mentioning the names of the authors of the several phases of the one general conception brought under review, as being of little importance in their bearings upon the abstract principles themselves, and which latter we desire to consider apart from all apparently invidious personal references.

The advocates of this physico-atomical theory of the hereafter, life and its cosmical conditions, have often and loudly proclaimed themselves stringent adherents to the criterion of "Nature and Reason" while judging of all psychological, spiritual and other doctrines. To each representative of this class of minds, therefore, we would say, "Ifast thou appealed to Caesar? To Caesar shall thou go; Ifast thou chosen Nature and Reason as thy only umpire in philosophical disputes? To Nature and Reason alone, then, will we carry the cause now to be adjudicated. But in agreeing to this, we wish it to be borne distinctly in mind that we shall admit no dogmatism—no mere assertion, either from men or spirits, except as Nature and Reason clearly assert to the possibility and probability of what is asserted: and by the decisions of this arbitrator, whatever they may be, we will reverently and submissively abide.

A query which meets us at the threshold of this investigation is, admitting the Spirit and the Spirit-world to be constituted and situated as the hypothesis in review supposes, what are the Spirit's means of locomotion, and especially how can it traverse with the requisite quickness the immense distance which at least one writer tells us intervenes between this world and the second sphere? We are not satisfied with the meager explanations that have heretofore been attempted on this point, and to show where our difficulty lies, we will here narrowly scrutinize the different branches of the problem.

Let it be observed, then, that the Spirit as our theorists describe it, must necessarily have, in some degree, however slight, the property of physical gravitation. It has been more than intimated that we non-clairvoyant, non-illuminated, non-spiritualized, mortals do not understand the law of gravitation; and that may be even so; but if we know that all solid, fluid and aeriform bodies are mutually drawn together by it, then Nature and Reason authorizes us to affirm that such a body as the human Spirit is here said to be, can scarcely escape its influence. For how could an organism thus born out of the physical body, and composed of its refined particles, and hence necessarily bearing a ratio of density to its parent organism, however small that may be—how could a measurable form thus standing forth in natural space, and capable of physical contacts—be entirely destitute of gravitation, even though it be lighter than the surrounding air? Beside, how could it press with its feet, and walk about upon the surface of the relatively solidified belts of ether which constitute its world, if it had no property of gravitation? While in any aspect of this general theory as it is holden by different teachers, the spirit must have some specific weight, this conclusion appears, if possible, even more conspicuous as a corollary of the assertion of a certain prominent writer on the subject, that Spirits in their revisits to the mundane sphere *must have a stratum of atmosphere to stand on* when they present themselves before us.

Moreover, Nature and Reason seem quite clear upon the point that an organism such as the human Spirit is here described to be, must necessarily occupy space which can not be occupied by anything else at the same time, not even by atmospheric air. A certain writer, therefore, who holds this theory of a spiritual organism, was perfectly consistent when he asserted that Spirits can not pass through solid walls or closed doors; and he would have been equally consistent in asserting that they can not even move without displacing the air, or finer fluids that lie in their path, with every change of their position. Nature and Reason, therefore, seem to say to us that if a Spirit is *heavier* than the same number of cubic feet and inches of atmosphere which his body displaces, he can not possibly rise from the earth without some application of muscular or mechanical force; if he is *lighter*, he can not stand upon the earth without being held down by something heavier than himself, but will float upward until he finds his equilibrium; and when he has attained his maximum height, he can not descend without weights, or some other means of forcibly pre-

pellng himself into the denser fluid which underlies him, and baoyis him up.

Various solutions of this difficulty concerning Spirit locomotion have been attempted, the first of which was that the Spirit, on escaping from the body, walks upward through the strata of the atmosphere, as we would walk up a flight of steps. One of our principal teachers on this general subject has published to the world that he actually saw the Spirit of a woman, after its emergence from the body, "step from the house into the atmosphere," where she was "joined by two friendly Spirits from the spiritual country," and "the three, in the most graceful manner, began ascending obliquely through the ethereal envelope of our globe. They walked," says the seer, "so naturally and familiarly together, that I could scarcely realize the fact that they trod the air." In view of this general phenomenon, the seer exclaims, "I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth [the italicizing is our own], that the Spirit can tread the atmosphere, which, while in the coarser, earthly form, we breathe—so much more refined is man's spiritual constitution. She walked the atmosphere as easily, and in the same manner, as we tread the earth and ascend an eminence." Can it be necessary that we should demonstrate the utter absurdity of supposing that any imaginable species of organization can walk, "in the same manner as we tread the earth," through a fluent medium that is every moment changing, and which can not possibly afford any foothold that is any more firm than the intermediate portions of the fluid through which the foot passes in making a step? If it had been said that this Spirit, with her accompanying Spirit-friends, navigated the air by means of fins like those of the fish, or wings like those of the bird, the assertion would have at least been more consistent with itself, if not more consistent with the truth.

But it would have been a considerably long walk from the earth to the "second sphere," even supposing the latter to be situated at no greater distance than the outer verge of the terrestrial atmosphere, say from forty to sixty miles, as was first supposed; and when, by a subsequent emendation of the spiritual cosmogonic system, the great "girdle" or "zone" of refined materials which, we are told, constitutes the second sphere, was carried *beyond the Milky Way*, it was evident that legs and feet were of themselves no longer adequate to the exigencies of locomotive uses. Recourse must, therefore, necessarily be had to some other agency or agencies in order to meet the wants of travelers to and from the better land; and the agencies which, it was thought, would fully meet the case, were will-power, and the currents or "rivers," as they are called, of electricity and magnetism which, it was said, are constantly flowing and re-flowing between the terrestrial worlds and the "second sphere," and of which currents, we were told, the Spirits take advantage for the purpose of being floated onward in their journeys. But how it is possible for an organism so dense as to be unable to pass through solid walls or closed doors, and which finds the air so resisting to its contact as to be susceptible of being walked upon—how, we say, it is possible for such an organism to be propelled through space at the impulse of will, except as the will *first* acts upon muscle, or through mechanical contrivances, as in our own locomotion—we are not given to understand; and on this subject, our good umpire Nature and Reason insists upon keeping mum until farther explanations are given. But suppose we admit the point for a moment, and then take a look at it, with its collaterals, and see how it appears. Just think of an air-resisting and door-and-wall-resisting organism being, at one impulse of its own will, sent whizzing through space with ten million times the velocity of the swiftest cannon ball, and with ten thousand times more noise, firing its path (as it necessarily would) by its friction upon the atmosphere, until a streak of flame would be visible a thousand miles long! What magnificent pyrotechnics we would have in such a case, with thousands of Spirits passing and repassing between the earth and the second sphere at every moment of time! but yet what awful whizzing, whirling noises would continually be heard in the upper air!

And then think, too, of those sublime "rivers" of electricity and magnetism swirling and counter-swirling through space! And what kind of electricity must that be which must travel a million times more swiftly than the forked lightning, in order that it may float the *peaceful* voyagers on its bosom

to the second sphere "*beyond the Milky Way*," even in the course of a few days, to say nothing of a few minutes! If a bolt of common electricity from a thunder cloud, whose velocity of motion is as much slower than that of these supposed "rivers," as the motion of a snail is slower than the swiftest locomotive, can ignite the atmosphere into a brilliant streak of fire, and rive the gnarled oak into shivers, how is it that these tremendous "rivers" of electric fluid, in coming into our atmosphere, do not wrap the world in a sheet of flame, and shiver the mountains to their bases?

Again, concerning velocity, distances and spiritual sight, as forming elements of our general problem: The seer before referred to, in describing the exit of the recently-deceased woman who, with her Spirit-companions, walked obliquely upward through the atmosphere, says, "I continued to gaze upon them until the distance shut them from my view." But, according

to the general drift of the description, and the ideas of spiritual cosmology then entertained, they could not have been over fifty or sixty miles from the earth at the very farthest, if over five or ten miles; for nothing seems to have been known at this time about the "girdle around the Milky Way." But at a subsequent time, the same writer speaks of the departure of six visiting Spirits, for one of whom he had just found it necessary to open the door, in order to give him a passage to and from his apartments. This Spirit, in taking leave of our seer, said to him, "To-day we visit a constellation of peopled planets in the southern expanse of the firmament. Our mission is angelic! we go to open, for the first time, in that department of the sidereal heavens, a free spiritual commerce between the second sphere and the inhabitants of those orbs." (That

"constellation of peopled planets," all of which, it appears, were to be visited on that day, must have felt highly obligated to these six Spirits from our remote little earth, for their kind interference in opening "a free spiritual commerce for the first time." The seer afterward continues, "When they were in readiness to depart, their number being coupled, two walking together \* \* \* the whole party passed very rapidly away in the direction of their assigned duties."

The nearest fixed star, so far as ascertained, (the star 61 of

the Swan) sends its light to the earth, traveling at the rate of

12,000,000 of miles per minute, in about three years and six

months. These Spirits therefore, must have "walked," run,

floated or willed themselves along with considerable rapidity in

order to arrive at the scene of their duties on that day as it

seems they expected; and the eye of the seer must have fol-

lowed them far beyond the orbit of Neptune, if it prolonged

its observations upon their speed for a single second. His

spiritual sight must probably have become much more intense

since "distance shut from" his "view" the Spirit party before

referred to; and considerably greater still must have become

the intensity of his vision when he subsequently wrote of daily

observing the Spirit of a certain executed murderer undergoing

sundry metamorphoses "*beyond the Milky Way*."

We had intended to notice several other points connected with the general theory in hand, but we confess our patience with the multiplying absurdities as they come up before us like distorted and grotesque shadows, is somewhat wearied. Besides, we perhaps already owe an apology to our intelligent readers for attempting to refute a doctrine which certainly seems to be its own sufficient refutation: and that apology consists in the fact that this doctrine is actually taught and believed as one of the fundamental points in a very prevalent system of philosophy. We can not, moreover, persuade ourselves that the prevalence of ideas that appear to us so absurd and inconsistent does not tend to obscure and greatly injure the minds of those who, disengaged from their sophistries, would be prepared to receive the truth on this subject, in its beautiful, consoling and rational purity.

We reluctantly decline the insertion of the well-written article, entitled "Materialism Redivivus," from T. R. . . . as we feel that a farther protraction of controversy on a subject on which we have published so much already, would not generally be agreeable or profitable to our readers—especially to the exclusion of other matter that is more specially within the line of their paramount thoughts and investigations. We believe the disputants on that subject are now even; and an opening of our columns again to either side would give occasion to another reply, and thus we know not when the discussion would end.

### MAN THE IMAGE OF GOD.

Sunday, June 15th, we spent with friends in Huntington, Long Island, and had the pleasure, in the morning and evening, of listening to lectures from Rev. Samuel Longfellow. His morning discourse was on the above words; his manner was mild, but earnest, and every word indicated a deep thought. He said, substantially, that people of all nations had in various ways attempted to symbolize their conceptions of God, and he remarked that the Assyrians endeavored to do so by the use of such materials as should withstand the dissolving action of the elements for a long period of time, and hence they carved of stone an image consisting of the body of a lion, the wings of an eagle, and the head of a man, combined in one form. The lion to signify strength; the man knowledge, and the wings an ascending Spirit. Two of these figures which have been exhumed from the ruins of Nineveh, now stand on either side of the Hall of the British Museum.

Material images to signify ideas were well enough in their time and place, but the result has been that people have in process of time taken the *ideal* for an actual, and they have thus become worshipers of these graven images instead of the spiritual idea which the material was molded to symbolize. Moses retained the spiritual idea, but seeing the proclivity of the people to worship the image instead of the thing signified by it, he forbade them to make any graven image or likeness of anything in heaven or in earth, but exhorted them to come up higher, even to the plane of spiritual conceptions. Jesus, said the preacher, presented a still broader and higher conception: and when asked how or where they could see the Father, he answered that whoever has seen the Son has seen the Father also—that is to say, whoever has apprehended Divine truth, or appreciated a life in accordance with such truth, has seen the manifestation of God. Man is in the image of God, inasmuch as he is the center of the Divine rays, the culminating point of the essential Spirit of every plane of life or of the manifestation of God in his universe.

In the evening, Mr. Longfellow took for the basis of his remarks the words, "That they all may be one." He said the Church for eighteen hundred years had been striving and praying for union. Each branch has adopted its creed and forms, and has sought to force the acceptance of these on everybody else. They have sought unity in the transitory, the forms and ceremonies, instead of the Spirit. But notwithstanding the great diversity as to externals, there has ever been essential unity: since as Spirits penetrate stone and brick walls, so has the spirit of Christianity pervaded the diversified modes and endeavors to build up Christ's kingdom in the earth. Creeds which mark the circumference of the human intellect: one year or one generation, are burst by the natural expansion of the succeeding. Human intellect grows, and the forms of expression of one's knowledge and faith in one age, are inadequate to express succeeding growths and unfoldings. If truth itself does not grow, man's comprehension of it certainly grows.

The preacher said he respected creeds and forms and organizations, so far as they were helps to human growth for man's sake, but not for their own sake; and all attempts to force the acceptance of a belief, creed or form on anybody who does not feel the need of such, is an insufferable infringement on private judgment. It is absurd to suppose one person can think for another, and it is a great wrong to attempt to frighten another so as not to think at all. To say that doubt is a crime, is in fact elevating it to a virtue. Whoever attempts to damp up thought, will sooner or later produce a destructive overflow. It is not the creed-bound, the pent-up thought which finds unity, but the natural growth and free flow of thought, the diversities of which, like rivulets, unite in the great ocean. Christian union is exemplified in being true to oneself, always expressing self, and not another—in helping, if we can, our neighbor to utter himself, trusting that in the free interchange of thought truth will be eliminated. Raise, then, the banner of free thought and utterance, with the inscription of Liberty, Holiness, Love.

Postmasters and others who will canvass their neighborhood for subscribers for this paper, will be allowed the usual discount. Ladies wishing for appropriate, useful and lucrative employment, will find that canvassing for this paper will meet their wishes, and they can proceed without further notice, sending us the address of the subscribers with the price of the paper, less 25 per cent, for their commission.

**REV. HENRY WARD BEECHER.** —  
"I hold, that when any man or woman, or any body of men or women, do any thing which is not in accordance with the law of God, it is sin."

### REV. H. W. BEECHER'S DISCOURSE,

AS READ AT PEWSTON, IN MASSACHUSETTS, ON JULY 1, 1859.

ON THE SUBJECT OF "BEARING ONE ANOTHER'S BURDENS."

In this, I come to the Galatians, Paul, and say, "Today or to-morrow Christ is living in the world." He says, "Today all the cords which have bound us up, are cast off; the cords of superstition, from religion, the cords of ceremonial worship, in relation, the cords of a particular spirit of duty, and he brings men out into the complete sphere of Christian liberty, out of the liberty to do what one will, the liberty of his passions, for instance, but the liberty of his moral faculties. For the question was not a simple question between the moral feelings and the passions, or whether one should be in but one way, but it was in this way the Apostle developed the idea of Christian liberty, a true use of our weaker faculties, in every way in order to develop the divine life of a man who is to worship God, in every way of worship, but in any way. It was the liberty of using our moral feelings, in such a way as every man could do most easily; and when the heart is brought into full power in the life, years for goodness, by judge, follow any method of worship, or any method of exhortation, that pleased him, or that he found by experience to be beneficial.

This new liberty, like all new ages, will produce of exciting men to goodness; then comes the Apostle, dispelling the idea of it, as in 13th verse of 2d chapter of Romans, "you have been called unto liberty; only use not liberty for an excuse to offend, but by love serve one another." That is, don't become more proud, more vainglorious, more self-satisfied, and worldly, but serve your fellow-men, now, in every way, employ this liberty as an instrument and stimulant to develop in you more benevolence, more benevolence, and more love. From the 2d verse to the end of the chapter, he proceeds to delineate the meaning of this liberty, which consists in a broadening of our sympathies, so as to allow a larger use of our passions, and a wider use of them, in such wonderful shades of richness and beauty, as that the soul of the Spirit is pleased; "ye, patient, in suffering, gentle, generous, full of love, despising temporal gain, and such there is no law. And the Spirit of God has endowed the flesh with the affections and lusts, It will be the Spirit that us walk in the Spirit. Let us not be desirous of the flesh, provoking one another, vexing one another." Then he says, "Bear ye one another's burdens."

What is meant by "burden"? Why, of course, to have patience with them, and to let them, which is also included in the meaning. And that is not all; to bear another's burdens is to have sympathy, and excusing it, and through it giving encouragement to men under the trials and troubles of life. It is using all our minds in such a way as that we shall help them out in all circumstances in which they require sympathy and help.

— "we meet men literally carrying burdens greater than their strength, how do we help them?" By taking part of their load, indeed, and also by encouragement and consolation by which they may be able to carry their burdens. So, when we are to bear each other's burdens in life, we are to be patient with them if they are burdens in the nature of faults; we are to be sympathetic with them if they are burdens in the nature of weakness; and, in all troubles and trials, we are to bear with them, and use all our wits to understand and sustain them. It is, in short, such a carriage, as if a man of our own souls shall help men to bear their peculiar load, what ever it may be.

What, then, is the scope of the term burden? It must be taken to include all the troubles, wants and difficulties which externally rest upon men in the fight for life. It includes what we generally understand *wants* to mean, the troubles, poverty, vexations, care and toils which befall men in the various and the ups and downs of life; the wants connected with physical things, the wants and needs which spring up from our physical habits, the limitations and troubles, ever hedged up or ever thrown off, as the case may be. We are to bear all the burdens of this kind, we are to sympathize with men in all their struggles for a livelihood, and in all their experiences, and in all their outward life. There is nothing which concerns man's welfare which ought to be indifferent to you; there is nothing so ignoble, or as men are accustomed to call it, so vulgar, in the wants of any man, that it ought not to be an object of consideration for those around about him.

Of course, we can not bear the burdens of all the world; it would crush us. We are not bound to go out into the whole community and each one take the burdens of the whole; that is not meant, but it means that when in the providence of God we are brought in contact with men, we are to have the Spirit which does not regard self alone, but takes cognizance also of the wants and needs of other men. That Spirit and that disposition must be in us.

The term "burdens" includes also, all those experiences which we are wont to call infirmities, all those things which act under the disposition, or upon the disposition, weakness of temper, or rather strength of temper — all those things that relate to temperament and feelings. We are to regard men as carrying a great trouble, when carrying their own minds and own dispositions. There is no greater trouble than that sometimes to carry just such dispositions as we have got. We are always wishing to be somebody else, and yet nobody would change after all; such is the power of self-love in the human soul. Men are always under the impression that they have peculiar troubles; that is, no other man knows what they feel, and they do not know what any other man feels; therefore this is a peculiar case.

Now our sympathy for our fellow-men is not merely to be at points at which they emerge and come out into serene victories. We are to regard every man as carrying a very difficult thing — that is, his disposition — in

his own body, and under all circumstances in the we are to help him carry his load as, not to provoke them to annoy him to make them heavier.

But to help them; at least we are to have that disposition, and exercise it just in the way we can.

It goes beyond this; it is meant to include also, actual wickedness, as going to compose a part of the "burdens"; indeed, it was this which led the Apostle to speak of this subject at all. "Beh持en, if a man be overtaken in a fault," something so much a fault that it was disclosed as it were, overtaken by some temptation which had sprung out of him, one of three faults that bring down upon a man notice and discredit, if a man is overtaken in such a fault, says the Apostle, "Ye which are perfect, consider such an one in the spirit of meekness, considering thyself, lest thou also be tempted." And then, right after that, he says, "Bear ye one another's burdens," as much as to say, you are to take care of all men that have fallen — that have sinned. If they have lied, and are convicted of it, you are not on that account to give them the pokey; if they have stolen, and are convicted of it, you are not on that account to give them the go by; if they have been overtaken by some temptation, and have fallen, that is not to obliterate their brotherhood; if they have done something oppressive, you are not to throw them off on that account.

That is nothing. If, as when men are walking along a common road, one should stumble over some obstacle and fall down, one would naturally lean over and lift him up from the dirt, put him upon his feet, and advise him to take better care in future. If a man tumble down, or if a man is overtaken in a fault, you that are pretending to be Christians, are to do *not* treat such an one.

And if he is to be re-stated, how are we to do it? We are not to go and take him by the collar, and say, "Ah, fall down, will you? Get up! you ought to know better than that!" What says the Apostle? "Restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." I think that every right minded person will feel the deepest compassion for the faults of our fellow-men. The Apostle was inspired to say, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering yourselves, lest ye also be tempted."

Now, what are the motives which the Apostle urges for such a course as this? There are two: First, the sense of our likeness and the liability we are in, to be tempted and to fall. We are to consider that we are just like other men, providential circumstances excepted — that is to say, you can be tempted to sin as that man sinned, with perhaps a slight difference. He was tempted through pride, maybe; you may be tempted to fall through vanity; he, perhaps, was tempted through avarice, you may be tempted by being a spendthrift; the provocation may be different, but the storming of the soul is alike, though the approach may be by different avenues, and though the manner in which it is reached be different in each case. The Apostle says, to the care of those who are in trouble round about you — be patient, be gentle, be sympathetic, and help them, rather than hinder and blame them.

The other motive is this: We are to fulfill the law of Christ which is the law of love. "Bear ye one another's burdens, and so fulfill the law of Christ."

The motives are, then, these two grand motives: *First*, Our own consciousness of our connection with a common humanity; and *Second*, The inspiration of our own conscious indebtedness to God, and our obligation to treat men as God would treat them. With these expositions we proceed to make some remarks.

*First.* This subject exhibits the weakness, and often the strange excitement and joy in men in discovering the evil in other men, especially if they be men above them. It reveals to them the weakness of persons who are in their way. I am afraid this is universal, and that the man who does not rejoice in such a discovery of evil, or who thinks he does not, is simply a man self-deceived. I think there is a great deal of truth in that apparently hard maxim of Recherencault, who says: "Every man has a secret joy in the discovery of the weaknesses and faults of his friends." I know not why it should be so, but there is a certain strange, and, I think, a certain horrid excitement that we experience on seeing that men are not as good as they were supposed to be. We feel as if we had found out something in the man, and there is in the mind a strange and unholy joy, as if they had a new relish for the morsel. Now, in so far as we are allied to the Devil, we have a right to such feelings, for it is the very nature of evil. But the very type and ideal of Christian feeling, as described by the Apostle, is one that rejoices not in iniquity, and the true discernment of anything in our fellow-men, which is a fault, a blemish, or an infirmity, is to inspire in our souls sorrow and regret. And it should be additional to this, that we should instantly feel a disposition to help them out, rather than to make their case worse.

It is said, that men oftentimes talk worse than they feel. But when you shall find men gathering together to make criticisms, and disparaging remarks on other people's characters; when you find men who make the conversation of an evening to consist in talking about the faults of their neighbors; when this is the sad tendency of a man you cannot throw it off simply by saying: this is a kind of talk, but his heart is better than his tongue. No man ever lusts after such things, never habitually indulges in such things, unless there is some faint in his disposition. Those persons who are looking out for some fault worthy of reprobation, they are the persons who violate the very fundamental principles of moral conduct. I think the way in which some people blame others for their faults is far worse than the faults in the persons they blame. I have seen people blame persons for stealing, with a disposition, which I think before God, was a great deal worse than the theft. I think I have seen some

people blame their neighbor for misconduct, with a disposition, and in a manner, that was far more bitter and inferior than the moral conduct of their neighbor.

*Secondly.* This subject exhibits the fatuity of that severity of judgment toward other men, which tends to separate us from them. We have no right to employ our moral sense in a manner which shall extinguish our moral sympathy. A man's conscience is given, primarily, to guide him out of evil, and into that which is right; and secondly, by a kind of reflected light to guide all other men that need guidance. We should lend our consciousness just as we lend other things, you lend your neighbor a boat, or some article of apparel, and lend it cheerfully; and so men should lend not merely material things, but their taste, judgment and conscience; to all who need them you should cheerfully give them.

There are men who are over conscientious; the action of their conscience is such that when they find a man falling to evil, when a man deceives them, when a man cheats them, when a man is found to be untrustworthy, then they lift up themselves in great indignation at such moral delinquency; they feel as if they must shake that man off as if he was a burden with whom they could have no communion. Instead of being a helper, instead of appealing to the man's worth, they in truth become oppugnant to him, and the heart, like a battery unmasked, bombard, bombards the sinner. Now I say, no man has a right to carry his conscience in such a way as to extinguish his moral feeling. When a man does wrong, he is wounded of the Devil, and we are to go and bind up his wounds, and help him up, and not let him lie there in trouble. You cannot have too much conscience in certain respects, or you are not in danger of having too much. I should rather say: but when you make your conscience separating pale, a dividing wall between you and your neighbor, you violate the fundamental law of Christ's kingdom.

*Thirdly.* This subject exhibits the mistake of those who put men in a sort of probation in this world; as if those who tend to evil must not make themselves in good before they can have any confidence in them. There are a great many persons who refuse to enter to a man until he has established a character; as if that were not the time when they tried him. When a man proves himself industrious, then they say they will employ him; but somebody must help the man, in order that he may prove himself industrious. When a man proves himself to be trustworthy, then they say they will trust him. Suppose God should treat you in the way I suppose he should say to all who wish to enter heaven, prepare yourselves to overcome pride, wrestle down all selfishness, clothe your souls with all Christian graces, and then when you have perfected righteousness, come before me and I will accept you.

How many men could ever come before the Lord Jesus Christ under those conditions? But in our bitterness and impatience, then we need the divine help; when we are first beginning to throw off our faults there is no strength in us; our highest efforts but show an inherent weakness and want. To be sure, there is an abstract strength, there is freedom, but if you choose that word, but that does not touch the great question of life, the great temptations of life in all these thousand grades.

How can a man maintain universal watch, and keep an accurate and unerring judgment through all temptation, and through the various phases of trouble; how can a man keep himself always in equilibrium and equipoise? He can not do it. When we look at it in the light of the only mirror of God's law, we are obliged to say that if God were not compassionate the world would long ago have been destroyed. If God were to sit in judgment and say: Purify your hearts, cleanse your dye from all iniquity, and then come to me and I will accept you. But ah, that is not what he says; he bears our sins and carries our transgressions; "the chastisement of our sins was upon him, and in all our afflictions he was grieved." God is the sin-bearer of the universe! As in that symbol of the goat upon which the priests symbolically laid the sins of the people and then drove him away to the wilderness, seemingly bearing off the transgression of the people; so this is seen in that disposition of God, when he takes the troubles of men and the sins of men, that they may go free from the effects of transgression. It is this sympathy of God that makes him to me the Almighty God. I see God in nature, in his mighty thunder; in the waves that roll up like huge walls in the tempest; there is majesty there; but with the majesty of his physical attributes, I never bow down before God with my whole being, until I think he knows how to carry me in my sins and to love me out of them. The love of God is that balm which heals the conscience and which heals the soul and brings out life. You are not to put men on probation and say, I won't trust you till you have proved yourself trustworthy; you are to help them and make them trustworthy. You are to be the educator of every man in those things wherein he needs education.

*Fourthly.* This subject exhibits the evil of that censorious spirit of blaming and of hard fault-finding. This passes for discrimination with some. There are a great many persons proud of what they call "a penetrating eye," because they see people in all their parts. They listen to what others say about people, and with a knowing look say "Yes;" then comes the probe, and then they thrust in the dissecting knife, and every one else is astonished at their benevolence, and somewhat humbled as they say: "How much this man saw that we did not see!" while the proud man accepts this as a sort of tribute to himself, as he thinks; "This is what is gained by knowing. I can see what people are made of. O, I know!" There are a great many people who look upon men with this kind of raven look, and croak until the end; blaming, blaming, blaming, but never pitying or sympathizing, never allowing for anything, and never heeding in the slightest degree this divine command: "Bear ye one another's burdens."

*Fifthly.* This truth exhibits the weakness of the ideal of life which

very many men present to themselves. A great many men, from their childhood to their manhood, from the day of inception to the day of final recession, look to this as the very ideal of life, namely, to get away from all those of their fellow-men that are disagreeable to them. They look forward to the circumstances in which they are at liberty to choose their company; when they shall become independent of their fellow-men, and can leave those that are poor, troublesome, and struggling, down in the valley, while they, with superior strength, climb to serene heights, where they shall have leisure, rest, and luxury. How many have this as their ideal, especially those who love refinement, namely, that at last those cords will relax that bind them to the vulgar, struggling mass of men, and let them up to the top, where they shall find an aesthetic life, and where these with butterfly wings shall ever fan them with a kind of odorous air, and where life shall exhale amid the serene pleasures of self-contemplation and admiration, and to this they direct all the energy of their life.

Now, this is presenting before ourselves one of the most vulgar objects in life. Nothing can be more vulgar than to endeavor to live so as to dispossess yourself of all sympathy with your fellow-men, and so indurate yourselves into a kind of selfishness. I think that any man who goes forth in that spirit, has entered into the portals of hell, for I think that the spirit of selfishness is hell. Every step of progress in that spirit is just so many steps that approach the perdition of selfishness. The essential nature of separating oneself by prosperity from his fellow-men, and becoming less sympathetic, less helpful, less benevolent and bountiful, because he is prospered, is one of the worst spirits and one of the most infernal temptations. A man can not go out from his fellow-men, and be rid of them, without in so much getting rid of Christ, for Christ is not in heaven; Christ is down at the bottom of human life—crucified yet, persecuted yet, in a moral sense; you shall find him by the prison door, and not in the palace—in the places where men mourn and weep, more than in the places where they revel. That man who goes away from the sympathetic bosom of his fellow-men, is going away from his Saviour.

Sixthly, This subject reveals the selfishness of that idea of self-culture which exists so widely in the world. It is oftentimes to men equivalent to a denial of the Lord Jesus Christ. There are some who seem to propose to themselves an artistic harmonization of all their power, and thus in proportion as they have been able to make a work of art out of their mind, they mean to carry themselves in life with a balance—a symmetry and method that shall be accordant to the finest conceptions of beauty. Beauty is their God. Their ideal of propriety, instead of being in the ethic sense, is educated into the aesthetic sense. Their highest idea of doing good to others is simply not doing them harm. It is thought quite harmless for a man to keep all his vital powers for his own use, and leave the whole world to go past him.

This view gives peculiar duties to all those faculties in us which are dominant and stronger than others. We are not to employ our powers as standards by which coldly to judge other men, but whatever thing is excellent, fruitful, and strong, is to be employed in its own way; a nature, a power that will help others, we are to use, for the reason will undoubtedly guide ourselves, which is really a guide to others. If we have knowledge, it is not our own—knowledge is common property. No flower has a right to shut its perfume in its own bosom, and so in every nature where there is a goodness—it does not belong to oneself alone; it is to exhale for the benefit of those round about him. If you have had any useful experiences, it is not enough that you profit by them—they should be a lesson to all about you.

All around about you are men whom you despise and call shiftless—empty bags who never will stand up although you fill them ever so many times. Don't you suppose it is a misfortune for a man to be born limpy; don't you suppose it is unfortunate for a man to be so built that his thoughts can not touch each other, and can not form a concatenation? Shiftlessness is one of the greatest misfortunes, yet somebody ought to pity shiftless persons, for surely there are enough of them. Yet men that are not shiftless are wont to despise those who are. Those methodical men who know how, by looking at a thing, to adapt their minds to it, and to press on, step by step, with executive wisdom, clear through to the end—those men should use the gift which God has given them to take care of those persons who have not got it. Every man should be like those little tug-boats which come down the North River with three or four barges on each side, and with other barges attached to them, till for half a mile almost the river is covered with the barges which they are carrying. Now, when God has given great executive power to a person, he is to be a tow, and to take down the stream hundreds of those blunt-bowed, slow-sailing barges. It is very easy for a man to find fault with other men in those respects in which he is excellent, so that one seeing the depression there, shall see the mountain here; but this is not Christ-like.

Now are you of a quiet temper, then it is not for you to laugh at your neighbor who is very quick and hasty. Yet oftentimes men employ this very patience as a means of annoying those persons whom they know to be irritable—they like to make them sparkle and strike fire. You that are strong are to help that man who can not control his temper; his skin and your skin may be different; it may be that you are made tough, while he is made very tender. Now you are not, because that man there is palpitating always—you are not to make him the subject of your amusement. You are not to make him the butt and object of your ridicule, but you are to throw around about him the kindness of your heart. If he does not know how to hold himself, do you help him to hold himself; if he can

not extinguish the conflagration that tends to break out, do you bring the engine of your sympathy and help him to put out the fire.

You are then your neighbor's self. It even need not. God has made you to stand out from that there may be some vine-like men clinging to you with the tendrils of affection, who will thus be able to stand, when otherwise they would have fallen prostrate to the ground. Don't you despise them. A man ought to thank God when he finds other men clinging up on him for support, instead of making it a matter of derision, instead of shoving them one side and leaving them alone. Thank God that you have this strong testimony, that you are living like a Christian! When men come to you naturally and spontaneously, saying, "help me bear my burdens," it is the greatest compliment that can be paid to you this side of heaven.

Are you hopeful? God knows there are enough people in this world who are desponding. Now distribute that feeling among those desponding ones who need it. Are you buoyant, cheerful and courageous; are you a happiness-maker; has God given you a temperament to stand in life that will make everybody happier for your being there?

In the lone, dreary, wet, chilly days, the whole house smells mouldy the most cheerful room looks sad and dismal. But by and by the clouds part, and there I see! what is that which dances on the wall? Sure as I live there is a bright sun stroke! And as the rays of the sun come out from the clouds, how bright and cheerful the old gloomy room looks now! And what the bright sunlight breaking through the clouds, scattering the darkness and gloom, is to you, so is the face of that man that is buoyant with hope, and cheerful with courage, to the despairing hearts of other men.

I think men who are mirthful, men that are buoyant and sanguine, are said to be visionaries; but if there had been no visionaries the world would not have been where it is now. Men who are mirthful should be thankful that God has given them such a divine endowment, and they should remember that it is to be used for the benefit of others. "To shut it up within oneself is exactly what David would have done if he had taken his harp, and said: 'Lock this up, it is a frivolous and useless instrument.' But David struck the strings of his harp, and not only his own soul rejoiced, but the world sings on, and will until the judgment day, the song which David sang. Now if God gave to you a heart with strings of cheer, take this into and go down into the places where men die for lack of music, and cheer them with the sweet tones of your lyre. And remember that man has not lived a day amiss, who has that day made happier to one single soul.

It is not for nothing that God has endowed you with imagination, that God gave you a genius for festivity and gaiety. You may pervert this selfishly; but take care that you don't squander it on your equals, on those who need it not. God has sent this disposition to you, and he says, "Take this gift and carry it down among my children who are desponding— you are bound to hear the burdens of those persons.

I will not weary you farther on this subject, although the line of discourse is deeply interesting to me and important to you, and might be carried through almost every detail of life. It is not long before every one of us will emerge before God to give an account of our carriage here, and I beseech you to take heed to yourselves that you may be able to do it with joy, and not with grief. It is a very serious thing to live among men. God loves men so much, that you are committing one of the most hazardous sins when you are indifferent to them, or when you lightly abuse or reject what God has carried in his bosom for a score of years. God loves man, though he be poor and though you may tread him under foot. Do you know that the angels are holding out already that crown of glory which Christ is to give him? It is a terrible thing for a man to live in daily intercourse without any proper sense of how sacred a creature man is; not because he is educated and strong, but because he is the son of God—because his home is in the bosom of Christ's love—because he is going to the sphere of eternity and immortality.

It is a terrible thing for a man to live among men, and not understand what are his duties under this law of love. It seems to me that very many men are leaping up to themselves wrath against the day of wrath; men, the whole drift of whose life seems to be to carry themselves in such a way as to get rid of their duties to other men; who let less and less of their kindness go out for fear men shall weigh upon their sympathies, making life and reputation sure by binding about them cords stronger and stronger, so that they shall prevent men taking anything away from them; when at last they shall go through the final scene, shall die, and emerge before Christ; then, as all in a moment, the royal idea of the purpose of life shall flash upon them, they will turn back with anxious memories to see what they have done. Then when all their life will stand up before them, in that hour of trial and judgment, what if its central power and purpose was self; what if the life of the man had been like the bows of a ship meeting the waves, throwing them off and breaking them in pieces as it passed, to stand up before such an assembled host as that, and feel the weight of their eyes and the pressure of their souls, because he had been selfish intensely, exceedingly selfish. Oh, how dreadful a thing it will be! So see to it, that you don't venture on it; turn back upon your path which is leading strait to such an issue as this.

On the other hand, how bright will be the dawning given to that soul, which has made its joy and purpose of life to be in right contact with others, a sympathy with them, making its own advantage to be in the good it could do its fellow-men; which had all its life long been bearing the burdens of others, and thus emerging at death and standing before Christ—what wondrous glory is it that so entrances it? Why is the air so sweet? Why does he see all round

about him starting forth with eyes that look love? He sees all round the face of God, and Christ preparing to say to him: "I am much as ye did it to one of the least of these, ye did it unto me." He did not know he had been making music to the heart of Christ all his life long, till this disclosure takes place, and he enters into the joy of the Father forever and forever.

Enter, then, this life of love, and may you ever find it a part of your pleasure, not a duty alone, to bear each other's burdens, and so fulfill the law of Christ.

## HEAVEN WHAT IS IT? WHERE IS IT?

BY REV. SELIGSON COEWS.

Why do we yearn to find a heaven so distant,  
Beyond the farry orb, and far away?

Sweet heaven is nigh unto each meek disciple,

Within whose soul the power of love hath sway.

Did not the Teacher all so pure and lowly,

Instruct us where the precious prize to seek?

Within the soul, the peaceful rest and kingdom,

Deep in the hearts of all the good and meek,

In worlds above, or world below, where reigneth

The power of love, there dwelt the bliss of heaven;

God there is near, his smile upon us resting,

And his sweet peace is largely to us given,

Then far be hence, each selfish thought unworthy,

Which yearns a heaven of mere repose to find;

A heaven where hand shall rest from kindly duties,

Where all our joys are in ourselves confined.

Sweet heaven is not within some gorgeous city,

Where works of love are finished or outgrown;

Where selfish joys compose the bliss of Spirits,

And all the seeds of knowledge have been sown.

Oh, let us pray, as taught by the Anointed,

"Thy kingdom come," within each soul below!

That love from out the upper, holy fountain,

Through all the nations sweetly soon may flow.

He who hath hushed the grief of human sorrow,

By deeds of love, by words in kindness spoken,

Has felt within the heavenly bliss of angels;

That heaven is near, its presence is the token.

Our purest bliss is in our deeds of goodness,

A bliss inflowing from the fount above,

Whene'er we nourish the drooping flowers of sorrow,

Bedecking them with tears of pitying love.

And while thus active, Spirit of our loved ones

Are hovering round us, helping while we pray,

Seeking to guard us from each sin and error,

Cheering us onward in the heavenly way.

Ah, blissful thought! that we may have communion

With heavenly guardians in these courts below,

Inspiring hope, and helping our faint Spirits

To keep the path in which our feet should go.

Who hath not felt a calm and holy influence

In hours of trial o'er the spirit's trials,

Inspiring fresh and purer thoughts within us,

Imparting strength, and love for human weal?

Aye, heaven is love—a love that ever liveth,

A harmony with all things pure and kind;

And heaven is action, in its life and glory,

And where "love worketh," there sweet heaven we find.

Then let us look not to some cloudy mansion

Among the distant planets far away;

And let us yearn not for the far-off future.

Oh, may the joys of heaven begin to-day!

When we in all the graces are perfected,

And truth's straight path before us lieth clear,

And when our souls with love are ripe for heaven,

Then shall we feel that heaven is nigh us here!

HOWELL HILL, N. Y.

## THE CAUSE IN NEW ORLEANS.

We make the following extract from a private letter:

"Spiritualism is fast and quietly spreading its benign influence among us. Even the Catholic Creoles are investigating its sublime teachings in private circles, and are among its warmest advocates. The dark theological cloud that has so long overshadowed our spiritual firmament, is about being dispersed, and the genial influence of the spiritual Sun, with its hallowed glories, is fast rising to the zenith, there to radiate eternally its stupendous harmonies, to a full illumination of all priestly mysticism.

"We have been expecting visits from some of your best speakers all this winter, but in vain. There is a wide field for an intellectual speaker, and should such come this way I have no doubt that the Spiritualists would do their part honorably. We were in great hope of procuring Mr. Brittan's services, but presume they have failed. I truly hope that some one will come this way soon, to wake up the slumbering energies of the sluggish church-ridden souls to a reality of their true condition; when they once get a glimpse of the reality of its sublime principles, the old rubbish of the past will soon be reduced to ashes and from it (phoenix-like) spring up a living spiritual philosophy, based more on truth than formalities, which will tend to develop fully all that is ennobling in our nature, which is so essential to our future spiritual destiny. I have some strange incidents that I have written out for the purpose of sending to you, but have neglected, thinking them not of sufficient value to your readers, as you seem to have enough of the like in your columns, and I dislike to figure in the papers; I may send them, subject, of course, to your discrimination."

## THE DARK AGES: HOW THEY HAVE CORRUPTED HISTORY.

It is a very singular fact that the "Dark Ages" commenced a short time after the advent of Christianity, and have continued down to this day. I am at a loss to place a date to what may be called an enlightened age. It is true, we are not now so much in the dark on all subjects as we have been; there was a time when history was nothing but fable; when the good man was he who believed all that was told to believe, and the crooked "Gods" of all the world; but the dangerous element was in the thoughts of the people, and expressed in word or act, the results of their speculations and reflections. Such were past years to the human race at stake in this world, with a sombre gloom assuring that they would be burned with limestone in the next. It is pleasant to reflect that we are not in such utter darkness as we have been. There have been great enlighteners of the world. One, certainly after another, has been indignantly thrust aside, a ray of light having for more light has been felt and expressed; there has been a breaking away from some of the darkest elements. joyful spirits have even spoken of the dawn of a clearer day—yet still, rolled up in heavy masses, the broken clouds of the "Dark Ages" hang over us.

But "God said, let there be light." On whatever subjects I may be skeptical, I do most firmly believe that God has said it, and there will be light. All the efforts of men and devils will not prevent its ultimately breaking forth to cheer and bless the human race. One may speak confidently of the future. The Spirit of God within is prophetic. God made man in his own image, and just in proportion as he becomes enlightened, he becomes God-like. There is no deception so wicked as the palming upon us the fables of man's silly inventions for divine truths—the will o' the wisps—swamp lights and murky flames engendered by earthly gases for the light of heaven. The wise and learned see the deception, but the unlettered and single-minded are perplexed, bewildered, and made doubtful and miserable. They know not what to believe, and end by doubting everything, even the evidence of their own senses.

There was a deep wisdom in the early priesthoods of every people, in attaching fearful penalties to any change or alteration of their sacred records. To that universal precaution we owe all we have of authentic memorials, all hope of disenthraling the world from the bondage of fable, all prospect of ever setting before the race the great facts of the past in their nude simplicity, and leaving man as unshackled by superstition as Adam was when he stood face to face with his Maker in the garden of Eden. Let this nineteenth century study the past—study all we have left of reliable history. Do not suppose that it is an easy study—do not imagine that the books lie on the shelves, and that we have only to open them and read. Alas, no! The books that are to enlighten the world are yet to be written. We imagine that we have fine libraries in this country. We have libraries full of books, but unfortunately they are all selected—carefully selected! There is nothing in them that could disturb the rest of any old right cap. A student might pass a life, studying book after book, without ever having one single great truth forced into his mind. In this respect we are worse off than the scholars of Europe. Despotic governments have not presumed to do the work of selection so thoroughly as our great tyrant public opinion has done it here. Young America will never be disturbed by anything to be found in our public libraries. Unless by accident, nothing of real value has got in there. The "Dark Ages," with all their panoply of gloom, brood heavily over all of them. And yet the present age is a hopeful one. As a people we do not like this sort of thing; we want the truth, and the whole truth, and we will have it; and having obtained it, we will draw our own conclusions from it. It is this perception of the craving of the American mind that makes it a very safe prophecy to say, with oracular emphasis, that, as surely as God said "let there be light," just so surely will the most God-like among human minds struggle for it, search for it, and ultimately find it. We know not when all obscurity will pass away, but we do know that the task of befogging is every day becoming more difficult. Truth, all truth, has within itself an intrinsic force that helps it on, and one great truth brings to light another. Even some very small truths, by fitting their appropriate gap, may produce a

unity among others of more magnitude, giving solidity to the edifices of the present day can, by a backward glance, verify them, and show them to be minutely accurate. As all truth has its intrinsic force, so all error has its inherent weakness, and can stand only while propped by the Asiatics have their monuments, their statues their inscriptions, all bearing date, their sacred language, the Serpent of celestial atlases of indisputable antiquity, their vases and monuments so ancient that no white man is to be found among them—histories antedating our Adam, or the white man, the most profound living English writer, Buckle, in the introduction to his great work, "The History of Civilization," vol. I, page 188, 339, and the following:

It is difficult to realize what the "Dark Ages" have been to the world, perhaps because we are still overshadowed by them. Before the Christian era, Greece, Rome, Persia, Egypt, and before them still, the long antiquity of Asia, had culminated in that stage of advanced civilization when men at their ease pause and reflect, philosophize and dive after hidden truths, and enjoy pure intellectual pleasures—an age so auspicious as to witness the advent of Christ himself, with a theory and morals only compatible with a refined world, and which it has been said was all but anticipated by the philosophers that preceded him. However that may be, the way was prepared for him; the soil was ready, and the Gospel was received and took root and flourished; and then what happened in the world? Overwhelming floods of barbarians swept over the civilized portion of it, crushed out its learning, extinguished every spark of liberty and independence of thought and expression, so that nothing reliable in History can be found from the second to the twelfth centuries. Christianity though embraced by Constantine, and forced upon his empire, was obliged to suit itself to the state of things: to slip into the heathen temples, adopt their fasts and festivals: assume their absurd rites and ceremonies, and with them all the worst features of their superstitions, till by the fifth and sixth centuries we find a worse than heathen world calling itself Christian, and not retaining a single feature of the religion of the gentle, pure and spiritual son of Mary. That the dark ages have entirely passed away, I am prepared to deny, and what is worse, the evil that has been done will be felt through a long vista of coming years.

There was, doubtless a good deal of light in Greece and Rome, but the scholars of the middle ages, the darkest of all ages, have done what they could to pervert and destroy it. No doubt Egypt has great truths locked up in her hieroglyphics, which I fear Champoleon and his confreres will never unlock. The farther back we go, the more reliable will be all that we can find. Monuments and sculptures will not tell untruths. The pyramids are a fact: the cross in their center is a verity; their agreement in position with the points of the compass will always tell of astronomical knowledge; their solid masonry of skill and art, their immense masses of power, their whole, of a great people who had a truth to commemorate, and an idea to transmit. What was that truth? What was that idea? I can not think that it is lost; perhaps we can find its like elsewhere; perhaps all very ancient monuments tell the same tale. If so, a truth may be regarded as established. America has its monuments, its grand old mounds, its pyramids and its sculptures. That strong, clear, admirable investigator, Squier, has just published a work on them, entitled "The Serpent Symbol, and the Worship of the Reciprocal Principles of Nature in America," by E. G. Squier, A. M.; published by Putnam, 155 Broadway, N. Y. What do these American monuments tell us? for of whatever they speak, their record is true; they can not falsify. If they echo back the same story the Egyptian monuments have told, they are of twofold value, and worth more than all the libraries that were ever carefully selected. Apropos of libraries, would it not be a good plan to send to Europe for all books rejected by the *selectors* of our Astor Libraries and Smithsonian Institutes? In that way, something of value might be collected; there is an idea for some Peter Cooper to act upon! Let it be understood that I here take the name of Peter Cooper as a word synonymous with all that is generous and truly philanthropic.

The broadest field for historical research is to be found in India. The wonderfully conservative Asiatic, who fears nothing so much as innovation, who venerated only antiquity, whose annals are sacred, whose dates are so mathematically accurate, that an astronomical record taken thousands of years ago is as perfectly reliable as though taken yesterday; and as

tronomers of the present day can, by a backward glance, verify them, and show them to be minutely accurate. As all truth has its intrinsic force, so all error has its inherent weakness, and can stand only while propped by the Asiatics have their monuments, their statues their inscriptions, all bearing date, their sacred language, the Serpent of celestial atlases of indisputable antiquity, their vases and monuments so ancient that no white man is to be found among them—histories antedating our Adam, or the white man, the most profound living English writer, Buckle, in the introduction to his great work, "The History of Civilization," vol. I, page 188, 339, and the following:

It is difficult to realize what the "Dark Ages" have been to the world, perhaps because we are still overshadowed by them. Before the Christian era, Greece, Rome, Persia, Egypt, and before them still, the long antiquity of Asia, had culminated in that stage of advanced civilization when men at their ease pause and reflect, philosophize and dive after hidden truths, and enjoy pure intellectual pleasures—an age so auspicious as to witness the advent of Christ himself, with a theory and morals only compatible with a refined world, and which it has been said was all but anticipated by the philosophers that preceded him. However that may be, the way was prepared for him; the soil was ready, and the Gospel was received and took root and flourished; and then what happened in the world? Overwhelming floods of barbarians swept over the civilized portion of it, crushed out its learning, extinguished every spark of liberty and independence of thought and expression, so that nothing reliable in History can be found from the second to the twelfth centuries. Christianity though embraced by Constantine, and forced upon his empire, was obliged to suit itself to the state of things: to slip into the heathen temples, adopt their fasts and festivals: assume their absurd rites and ceremonies, and with them all the worst features of their superstitions, till by the fifth and sixth centuries we find a worse than heathen world calling itself Christian, and not retaining a single feature of the religion of the gentle, pure and spiritual son of Mary. That the dark ages have entirely passed away, I am prepared to deny, and what is worse, the evil that has been done will be felt through a long vista of coming years.

Does not my reader understand me now, when I say that we are yet in the *Dark Ages*, and "that the *days that will enlighten the world are yet to be written*." Higgins and Buckle and Squier may be regarded as men who have discovered mine, and proclaimed to the world that there is gold in the direction; but the life of one man, or one set of men, is not long enough to extract all the gold, coin it into useful wealth and circulate it for the good of man.

## CLERICAL KICKING AGAINST THE PRICKS.

NORTH ORANGE, N. J., J. 5, 1859.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Although not belonging to the so-called spiritual fraternity a spirit of charity, nevertheless, prompts me to communicate a fact that may be interesting to those whose sympathies are run in that direction, inasmuch as it affords unmistakable evidence of the progressive character of their doctrines, and shows that our staid orthodox pastors are becoming obviously alarmed at the increasing prevalence of these strange hankings among the sheep and goats of their respective folds. The venerable First Presbyterian Church of this village, whose spiritual perey is the Rev. James Hoyt, and which church, by the way if you knew their superlative claims to be ranked among the staunchest conservators of good old-fashioned orthodoxy, you would naturally suppose to be about the very last on earth that would require the solemn admonishments of their shepherd against wandering into such forbidden pastures.

This proverbially sound old church, it seems, is likely to dishonor one of its own cardinal precepts by falling from grace if one may judge from the sermon preached on the 19th inst. by their faithful pastor. Mr. H., taking for his text the 19th verse of the 8th chapter of Isaiah, opened his ecclesiastic battery, and for nearly an hour fulminated his anathemas against the damnable heresy, the most diabolical of all delusions, modern Spiritualism. For evidence of the utter falsity and absurdity of its advocates' pretensions to communicate with the dead, he advised us to sear with a hot iron the flesh of a dead man, to sound a trumpet in his ears, to apply ammonia to his nostrils, and if all these tests failed to rouse him, we might be sure no other means would ever avail to obtain a response. In fact, he thoroughly demonstrated—no doubt to his own satisfaction at least—that the Spiritualism of the present day was not only not a new thing under the sun, but that the charmers, diviners, sorcerers, wizards, *et al genus omne*, spoke of in the Scriptures, were the archetypes of modern Spiritualists, were all alike abandoned of God, and that if these latter should die unrepentant of this great wickedness, they would like those of olden time, inevitably find themselves at last summarily consigned to hell.

As farther proof of the lying character of these disturber

of the peace of the church, and as a clincher and settler of this whole question, he volunteered a bit of evidence based upon his own individual credibility; and I will do him the justice to say, that personally he is a most estimable and worthy man. But upon exposing the necromancy of these arch deceivers, he visited one of them *incognito*, and pretending to have a deceased sister, desired a communication from her. This was speedily furnished, but of course we poor simple souls were given to understand that the whole thing was a sheer lying abomination, since the startling fact had to be announced that the loved one was not dead at all, but living, and in good health!

What struck some of us as a little remarkable, he admitted toward the close, after all these fierce denunciations, that there might be some phenomena which had been evolved through the instrumentality of these wicked Spiritualists, that required the examination of scientific men. Without pretending to be included in the category of this privileged class, for one, I determined to commence at once their investigation; and if the result shall satisfy my mind that it is the Rev. gentleman himself who is in the fog, and not the Spiritualists, I shall have independence enough, I trust, in the exercise of the faculties God has bestowed upon me, to be governed by my own conclusions.

Pondering this extraordinary, and rather curious sermon, I was forcibly reminded of the advice given by one Gamaliel to certain priests, and people, upon another occasion; and thought it a pity our preacher didn't happen to think of it when preparing for his vindictive onslaught: "Refraiu from these men, and let them alone: for if this counsil or this work be of men, it will come to nought: but if it be of God, ye can not overthrow it, lEST haply ye be found even to fight against God. Acts 5: 38, 39." Mr. Hoyt's stirring sermon, I think, develops one prominent fact; it is this: *you may be sure it has not been preached for nothing*. And if old-fashioned Presbyterians in this region will think, and talk about, and peradventure occasionally run after, Spiritualism, it seems, to one of them at least, no more than fair that you should know it for

#### ENCOURAGEMENT.

#### THE GATHERING AT STURGIS, MICH.

DEAR PARTRIDGE: We have dedicated the brick temple to free thought. For three days has the feast of freedom lasted. Free hands brought the bricks and piled the wall. Free hearts received and feasted all the worshipers. Free souls to free thoughts listened. Free spirits from above met the free below, and gladness filled every wish and thought. There was "a great multitude which no man" did "number." Earnest men spoke earnest thoughts; earnest spirits spoke through men, and earnest listeners devoured up the speech.

On Friday, Stebbins and Willis, and Mrs. Streeter and others, spoke. Saturday morning was devoted to short heart-utterances in Conference. The afternoon, Bro. Peebles gave us a fitting address, special to the occasion. In the evening, Mr. Kaughenbury read us a terse, strong and telling address. The Committee announced Joel Tiffany and Rev. C. H. Baldwin, as speakers for Sunday forenoon. This called out personal peculiarities.

*Mem.* Tiffany was himself, as absolutely as "Richard III was himself again." After reminding the audience that their motto was "individual liberty," he said, "I shall conduct this meeting just as I please!" He, therefore, read *two* mortal long chapters from Paul—made a stately, long and formal oral prayer—gave out two long hymns, and then declaimed and exhorted for an hour and a half, leaving to Mr. Baldwin, who entered the stand with him, three minutes for his address, (though his watch was lying before him and the meeting opened at ten!)

This uncivil impertinence might be pardoned, but his manner and matter intensified it. He gave us the personal history of "Joel Tiffany" for thirty years, from which he made it appear that he was a very proper person—with "Joel" for an illustrious example. He exhorted all to aspire to the topmost round of eminence, on whatever hobby they rode, or ladder they climbed. He urged them to "shoot at the sun," for the "fun of it," I suppose. "Shoot high!" cried Joel, and the echo said, "I shot high; and don't you see I hit high?"

Now, Joel, hear a word: Hadn't you better, at this season of the year, when you get ready to "fire" at the sun, select

about six in the morning, and the margin of some quiet lake, or pond-lily marsh? then, if in your splurging for the sun you fall a little "shorter," it would not hurt you nor anybody. Also, as there is a little prejudice against "brass" in public speakers, perhaps you had better pay a little attention to the metal of your weapon. And also, have regard to the time and noise; others may wish to "try a hand," and a great noise, long continued, tires almost everybody.

This is a type of the man. Long-nursed vanity, conceit and impudence have mastered him; and instead of making apology to Mr. Baldwin and the audience, he craved praise for his masterly eminence.

Mr. Tiffany has his admirers, but how he can offer himself as a Spiritualist, or we accept him as such, I cannot see. He opposes circles, media, and rational spiritual philosophy; he clings to old forms, men, and books; believes there is more of evil than good, devil than God, in the spiritual movement. Modestly, therefore, in his speeches he advises the people, and in his prayer notifies God, that it is best to "stop off the whole thing." Let him be weighed. I have not mentioned his talents, his labors, his good intentions or real use. All these are amply displayed in his organ, *Tiffany's Monthly*!

Greenleaf, Baldwin, Stebbins, Judge Boardman and Peebles spoke in the afternoon, and closed the glad gathering. Without a murmur, all went away pleased, wiser, and I trust better and thankful men.

Yours truly, FACT.  
STURGIS, June 20, 1859.

#### BORN INTO THE SPIRIT-LAND.

On Monday, June 20, in South Brooklyn, Mrs. MARY LANE, after an earthly pilgrimage of sixty-seven years. During the latter part of her life, she exercised the functions of a healing medium, and in that character, "went about doing good."

#### PERSONAL AND SPECIAL NOTICES.

##### Dodworth's next Sunday.

Mrs. Cora L. V. Hatch will lecture at Dodworth's Academy next Sunday, morning and evening.

##### Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

##### R. P. Ambler

Will speak at Salem, July 10th and 31st inclusive; and at Providence, the first three Sundays of August. Correspondents will govern themselves accordingly.

##### Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, etc. In September Miss Hardinge will start for the West, South and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

##### Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

##### A Family School at Jamestown, Chautauque Co.

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Mr. L. F. W. Andrews, of Macon, Ga., is desirous that a good medium should visit them, and thinks such a one would be well paid for spending a few months there and in the vicinity.

##### Spirit and Clairvoyant Mediums in New York.

Mrs. DR. HAYDEN, Writing, Rapping, and Clairvoyant Medium, formerly of Boston, may be seen day and evening at Minion's, No. 5 Great Jones-street, New York.

Mrs. E. J. FRENCH, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HUSSEY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Greene-street.

Alexander N. REDMAN, Test Medium, 170 Bleecker-street.

Mrs. BRADLEY, Healing Medium, 109 Greene-street.

Miss KATE FOX, Rapping Medium.

Mrs. BECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, 469 Broadway. Hours, daily, from 7 to 10 A. M., and from 2 to 4 P. M.; in the evening, from 7 to 10.

Mrs. S. E. ROGERS, Seeing, Psychological and Healing Medium, 44 Delancy-street.

10 to 12 A. M.; 2 to 5, and 7 to 10 P. M.

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Mrs. HAYES, the most successful Medical Clairvoyant in America, can be consulted, day and evening, at 327 Broome-street near Bowery, New York city.

Dr. JOHN SCOTT, Healing Medium, No. 30 Bond-street, may be seen at all hours of the day and evening.

Mrs. E. J. MALONE, Trance, Speaking, Writing and Personating Medium, may be seen at 107 1/2 Avenue. Circles Wednesday evenings, and will attend private circles when desired.

#### NEWS ITEMS.

News of the War.—The brief announcement given in our last, of the victory of the French over the Austrians at Magenta, near Milan, on the 4th inst., is confirmed by intelligence brought by the *Kangaroo* and *Persia*. The following is the French account of the affair, which in all its essential points, appears to be confirmed by other accounts:

"A victory marks the 4th of June. Yesterday toward 11 o'clock division of the Grenadiers of the Guard met, at San Martino, a corps of 40,000 or 50,000 Austrians, who were ~~met~~ in a strong position, defended by field works.

The engagement was terrible. For more than two hours the three Regiments of Grenadiers and one Regiment of Zouaves of the Guard resisted the efforts of this army, which they broke by one of those impetuous charges which render our infantry so formidable. The village and the position were in their power, and at the moment when the enemy, led back by their generals, were resolutely resuming the attack, the *corps d'armes* of Gen. Neil and Gen. McMahon appeared on the field.

The victory was no longer doubtful; after an obstinate struggle, which was prolonged for no less than seven hours, the enemy, routed from all their positions, beat a general retreat.

This time the Austrian army was engaged, and, to speak right out, they behaved valiantly. No regiments were seen throwing down their arms and running at the first charge. They defended the honor of their flag, and if they gave ground, it was only because they had to do with soldiers animated by a fury which nothing could abate or weary.

Gen. Mellinet, who commanded the division of the Guard, was magnificent. Admirably seconded by his lieutenants, he gave the signal of the bayonet charge which broke the Austrian lines.

But the death of one of the most brilliant officers of our army has paid for this splendid success—a soldier of Africa and the Crimea, Gen. Le Clerc, fell on the battle field.

The Emperor himself was present at this affair, so glorious for our arms.

My absence from headquarters prevents me from giving you many details; they will probably be sent you in the official bulletin. But I have gathered this:

Twelve or fifteen thousand men, mostly Austrians, left on the field, testify to the desperation of the fight.

We have made 7,000 prisoners, and taken some pieces of cannon. But this result, so grand, has been gained ~~for~~ at great loss. Gen. Tassesse, who commanded a division of McMahon's corps, is, it is said, among the killed, as well as three or four colonels, and a large number of inferior officers.

Gen. Neil had two horses killed under him; so did Gen. McMahon.

All the troops have emulated each other in impetuosity, tenacity and resolution. The 2d Grenadiers, who were first engaged, sustained for an hour the fire and the efforts of a column of from 7,000 to 8,000 Austrians.

All the cavalry which was here last night has received orders to cross the Ticino immediately. There are hardly any troops at Novara.

The Emperor marched early this morning on the Austrian army, which is retreating toward Cremona.

The Austrians having evacuated Milan, the French and Sardinians entered that city on the 8th inst., amid the loud rejoicings of the citizens. It is said that the Emperor of Austria had reached Milan just in time to learn of the defeat of his army, and to assist in the evacuation of that city.

MR. SUMNER.—Dr. Holcomb of this city, now in Paris, speaking of Mr. Sumner, in a letter to a friend, June 8, says: "He will remain here a few weeks, and then go to the seaside until cool weather, and go home in the Fall. He is really much better, but not well and strong as we could wish."

INFANTILE TRAGEDY.—On Wednesday evening of last week two boys, in Brooklyn, brothers, named Mackey, one six and the other ten years old, got into an altercation about an excursion ticket, in the course of which the younger buried an open penknife at his brother. The blade penetrated the clothes, and entered between the sixth and seventh ribs. The wounded boy fell back, and was immediately carried to his mother's rooms. It was not thought, at first, that anything was the matter with him, but it was found that he was unable to speak. The knife had penetrated but about the eighth of an inch, but it struck an artery, as is supposed, and caused an internal hemorrhage. The poor boy died in fifteen minutes after the affray. Those of the medical fraternity who were called in, pronounced it a most singular case. The infant murderer was not arrested.

THE BALLOON ASCENSION.—Prof. J. Pusey ascended in his balloon, from Williamsburgh, on Tuesday evening. After rising some distance, a current of wind carried him from the north-easterly course he was going, and took him a westerly course, so that he was directly over New York. He was then wafted back, and when over Newtown Meadows he dropped his anchor, weighing seven pounds, and then his anchor rope, also weighing seven pounds. This was all the ballast he had, having taken no sand-bags with him, and he rose again rapidly. He finally descended in safety, at 7:35 the same evening, in the garden of Mr. Charles Miller, of Flushing.

THE HON. D. F. ROBERTSON, ex-member of Congress for this district (Chambersburg, Pa.), died on Friday, June 24, from the disease contracted at the National Hotel, Washington, in the spring of 1857.

MONS. BLOXHIS had so far perfected his arrangements for walking across the Niagara river on a tight rope, that he was able to designate Thursday, the 30th June, between 4 and 5 o'clock in the afternoon, as the time for attempting thefeat. The cable is already stretched across the river, and is now being secured in position by guys.

The Rev. Theodore Parker, in a letter to Francis Jackson, Esq., dated London, June 3, says, in reference to his health:

"I hope I am better, but the bad air of London makes me cough more than at Santa Cruz. But this may come from a cold which all people have after a voyage."

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## CONTENTS

A Survey of Human Need	7
Definition of Philosophy and Spiritualism	29
The External Argument	47
The Spiritual Congress	52
Mission at High Rock Cottage	64
The Delusions and Exordia	67
The Table of Explanation	128
The Classification of Mental	139
The Classification of Causes	197
Summary Explanations	200
Revelations from Pan-lemonium	207

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